



Halifax 'Pier 21' has indelible memories for immigrants

Dennis VanStaalduinen

HALIFAX — On the waterfront of Halifax, N.S., out by the railway yard in the south end of town, in the shadow of grain elevators and the smokestacks of an old power plant, sits a nondescript two-storey warehouse that changed the history of Canada.

The building, Pier 21, has seen better days. Fronted with overgrown railway tracks and filled with a hundred years of flotsam and jetsam from the sea, it once played host to one and a half million people. For a brief time in each of their lives, this was the only home they had, and it was the place where they first set foot in Canada.

It is hard to imagine that the maze of halls and offices in this time-worn building — which today play host to a small group

of artisans and craftpersons — were once filled with screaming babies, service workers, administrators, immigration officers, nurses, priests, and hundreds of immigrants sitting on benches in their best clothes, among all their possessions.

John LeBlanc can imagine it. LeBlanc worked there. He recently co-authored, with Trudy Duivenvoorden Mitic, a book entitled *Pier 21, The Gateway That Changed Canada*. The 75-year-old Acadian, born in Moncton, N.B., arrived in Halifax in the late '60s as the acting regional director for Immigration Canada.

Like an airport

At the time, Pier 21 was declining in importance as more and more immigrants arrived by air. But it was still functioning



Pier 21, on the waterfront of Halifax.

as an active immigration and processing centre, so LeBlanc spent much of his time at the facility.

He says that the spirit of the place "was very much like an

airport today, except for the fact that it contained hospital facilities, quarantine areas, immigration offices, a nursery, an auditorium where shows and dances would take place, and

even a place to incarcerate [those with criminal records] when necessary."

The building employed dozens of workers, as well as a small army of volunteers from locally based organizations such as the Sisters of Service, the Salvation Army, the Jewish Aid Society and various other ethnic organizations.

A diverse roster

From the day in March 1928 when the first ship, the *New Amsterdam* from the Holland-America Line, pulled up to the Pier and dropped its gangways, to the closing of Pier 21 in 1971, the building played host to many waves of people either coming to or departing from Canada.

Almost all of the 368,000
See PIER 21 page 2...

Toronto city council wants licensing for prostitutes

Alan Doerksen (with files from the Globe and Mail)

TORONTO — Toronto City Hall's recent steps to decriminalize prostitution in the city have met with a cool response from the federal government and Toronto's police chief. Some Christian groups are also critical of City Hall's plans to licence prostitutes and set up a legal red-light district in Toronto.

In late June the council voted 10 to 6 to decriminalize adult prostitution in the city so that a licensing system for prostitutes over 18 can be set up. Councillor Chris Korwin-Kuczynski called for prostitution to be restricted to a red-light district in the industrial area on the eastern edge of Toronto's waterfront. He says he would rather eliminate prostitution altogether but sees his plan as being a more realistic goal.

The council wants the federal



Mayor Barbara Hall

government's approval for its plan, which would be a pilot project that other municipalities could follow.

Members of Toronto's council have made strong statements for and against the plan. Mayor Barbara Hall said licensing prostitutes might help those under 18 get out of the business. "It might be a way of very quickly determining if someone was 13 or 19," she said during

the council debate.

Hall criticizes the present system of dealing with prostitutes as being ineffective. "Some women have had to prostitute more to pay for their lawyer or their fine, or they learned how to be a better prostitute while in jail," she said. "My interest is in controlling it [prostitution], in regulating it and in eliminating it."

The city as pimp

But councillor Kay Gardner argues that under the plan, "the city would live at least partially off of the avails of prostitution. This would turn the city into a pimp."

Metro Toronto Police Chief David Boothby says he is "very much against" prostitution being decriminalized. He would rather see tougher laws targeting customers of prostitutes. "If prostitution is a problem, the johns are half the problem," he

said recently.

Council's motion has been sent to federal Justice Minister Allan Rock, who has said that general legalization of prostitution is not being planned. However, the government will be looking at a variety of options related to prostitution mentioned in a discussion paper prepared this spring by federal, territorial and provincial justice officials.

Greg Paul works with Sanctuary, a downtown Toronto Christian street outreach mainly focused on people with AIDS: He is against the proposal and does not expect the federal government to approve it.

"Prostitution is, in fact, decriminalized," says Paul. Current federal laws allow prostitution in general but punish different aspects of it. For instance, prostitutes may

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News

'Pier 21' sees resourceful Dutch immigrants

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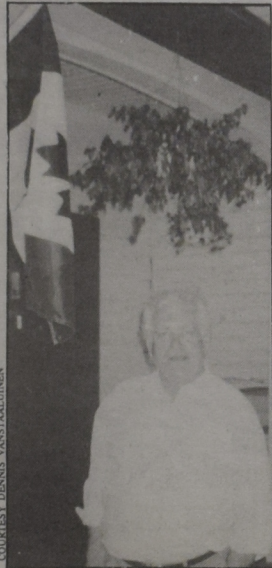
soldiers who departed from World War II passed through it, including John LeBlanc in 1942, who was then in the Royal Canadian Air Force.

After the war, the 48,000 "war brides" and their 22,000 children arrived there to rejoin their Canadian husbands — including LeBlanc's own wife who came aboard the *Aquitania* in 1946.

Taking the kitchen sink

LeBlanc says the roster of Pier 21 alumni also includes Russian defectors, emigrants to the United States, "evacuated children, refugees from Latvia and the Baltic republics in boats that weren't fit to cross the harbor, much less the ocean."

And of course, Pier 21 was the most important point of entry for European immigrants, especially the large waves that



John LeBlanc

followed World War II.

LeBlanc says that among Pier 21 employees Dutch immigrants were particularly noted for their resourcefulness and for the large wooden crates they brought.

In the book, the authors note that "Pier 21 officials used to joke that the crates contained everything but the kitchen sink. The joking stopped on the day a crate was routinely opened to reveal a large, gleaming kitchen sink nestled among the household goods."

Dutch/Canadian co-operation

The Dutch also stood out for the fact that the governments of the two countries co-operated so closely in the immigration process. In fact, between 1953 and 1968, the Netherlands was the only country to have a full-time officer, W.V. Stael, stationed in Halifax specifically to

greet new immigrants and to ensure that they were well-settled.

Says LeBlanc: "I think the Dutch were a very unique people for the simple reason that the Dutch government played quite a major role in making certain that the people that came over were encouraged to come. They didn't want them making a bad decision — to come to Canada and not settle properly...."

"So the Dutch to me are a success story: they came; they were happy; they were well received; they were watched by their own people to help them integrate into society.... Wherever they've settled — whether it be in Holland Marsh or in the lower mainland of British Columbia or in [Nova Scotia's] Annapolis Valley — they've been well received."

Even though he is a ninth-generation Canadian LeBlanc feels a great affinity with those

who have more recently made Canada their home. That's why he has become a historian of the old Pier and an advocate of saving it as a monument.

Remember your roots

He says that with the exception of the indigenous peoples, all Canadians would do well to remember that they are immigrants and that this land is like a gift to be treasured: "I've always valued the fact that my people came to this country [from France] when they did. And if they hadn't, then I wouldn't be here. This country has been very good to me."

Even in its current condition, Pier 21 stands as a testament to that thought for millions of immigrants and their children.

This building speaks even now. It has become the destination for hundreds of silent pilgrimages over the years.

Christians can help prostitutes get off the street

...continued from page 1

advertise in newspapers but not solicit in a public place.

The heart of the issue is that upscale neighborhoods in Toronto want to put prostitution "where they don't see it," says Paul. But Paul says a red-light

district won't be effective. "There would be only a small percentage of working girls" who would move to the red-light district, he says. Prostitution would continue to go on in other parts of the city.

Licensing would not cut

down on prostitutes under 18 at all, says Paul. A better approach would be to have stricter penalties for johns.

Paul and other Sanctuary staff reach out to prostitutes in downtown Toronto. They make friends with prostitutes and act as "the presence of Christ in the neighborhood," says Paul. If they want to get off the street, Sanctuary will help them, and Sanctuary workers share their faith when there is an opportunity.

"It's nearly impossible to legislate in a situation like this," says Paul. "I think the answer is the church being involved.... The church can do that in a way the government never can."

Churches can help by offering job training and friendship to prostitutes, he says.

"I think prostitution is a horrible thing. I think it destroys the women involved and messes up the men involved," says Paul. "My desire is for the girls to have a whole life and accept Christ as Savior."

Linda Farr, office manager for Evergreen, a Christian drop-in centre focused on homeless young people, agrees with those who say that having a red-light district would not restrict prostitution to one area of the city. Only the city's elite would use



Diane Marshall

the red-light district, she says.

Some street people who come to Evergreen are involved in prostitution, says Farr, and they often use it as a means to raise money to support a drug habit.

Evergreen offers life-skills counselling and job training for street people.

Sex as commodity

Diane Marshall, a counsellor with the Toronto-based Institute of Family Living, lives in Cabagetown, a neighborhood deeply affected by prostitution. Her neighborhood and work have put her in touch with prostitutes. She has also been a consultant to Yonge Street Mission and other street ministries. Un-

like Greg Paul, Marshall believes a red-light district could help by protecting prostitutes from violence, brutality and disease. She hopes the council's proposal will cut down on Toronto's prostitution.

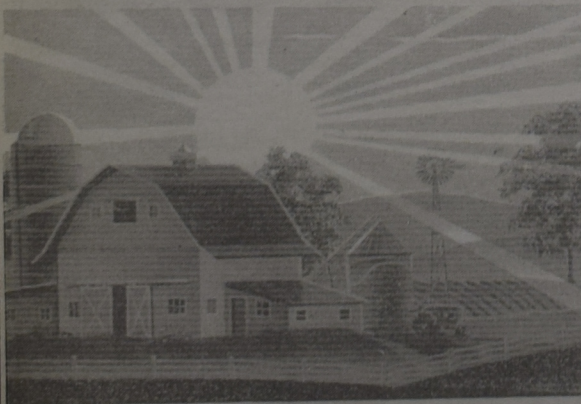
The main issues are protecting prostitutes and getting to the roots of the prostitution problem, which Marshall calls "the commoditization of sex."

Women punished more than men

Like Paul, she believes johns should be punished more for their role in prostitution. One solution might be to publish their names as a means of shaming them — something which has been done in other cities. "There's been a double standard" with women being punished more than men for their role in prostitution, she says.

The Christian community needs to become involved with the issue of prostitution, says Marshall. "Churches need ministries to prostitutes." One example of this could be church-operated safe houses in secret locations where prostitutes could go to escape life on the streets.

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News

Spiritual harvest time



Thousands of people responded to Billy Graham's call to make a commitment to God at the recent Mission Ontario crusade in Toronto's Skydome.

Grand Rapids school cracks down on Internet porn access

Margaret Griffioen-Drenth
PITTSBURGH, Penn. — When students showed up at Caledonia High School in Grand Rapids, Mich., this spring with pornographic pictures from an electronic bulletin board, school officials cracked down.

The school suspended four students from its computer network and alerted parents. Access to the Internet will be denied until the new school year begins.

Too easy to find

Easy access to pornography is a problem that schools, parents and legislators are just beginning to face. Poised to put millions of young people online, schools are concerned that pornography is too easy to find. The global network of computers offers everything from sexually explicit online discussions to graphic, full-color smut which goes far beyond the relatively softcore images of, say, *Playboy* magazine.

Several U.S. Senators want to stop the transmission of sexually explicit material online by amending a telecommunications reform bill in the Senate. But opponents cry that this would infringe on free speech.

Meanwhile, companies ped-

dling products to filter out what comes over the Internet have discovered that "schools turned out to be the ideal candidates." One of these companies, Surf-Watch, offers a \$49 (US) software package which screens patterns of key words in the addresses of Internet sites.

Blocks objectionable material

If a site has the word "porn" in its address, for example, the software won't allow the user to reach it. The company claims its program blocks out 90 to 95 per cent of sexually explicit

sites on the Internet. For an extra \$5.95 a month, the company offers updates to screen out new objectionable sites.

Many Internet-connected teachers say the schools will have to do more. "If we are not ourselves aware of what's out there and what [students] can become privy to, I think we're in a liability situation," says Susan Larson, fourth-grade teacher and computer lab facilitator at Hemingway Elementary School in Ketchum, Idaho.

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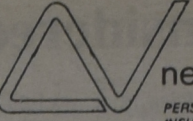
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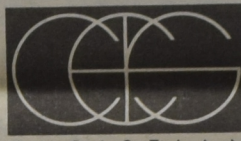
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Editorial

Fathers are considered dispensable in our society

I recently came across two articles that criticize our society for fostering the notion that a father is not important to children. The first article appeared in the June 29 *Calgary Herald* in the form of an opinion piece by *Herald* editorial writer David Trigueiro. The second one appeared as a book review in the June/July issue of a scholarly Christian magazine called *First Things*.

The *Herald* piece comments on the fact that Ontario Court of Appeal Justice Rosalie Abella decided that a divorced father's relationship with his children should not prevent the mother from moving the kids out of town, the province or the country.

Inextricable ties

Abella ruled that "the custodial parent's best interests are inextricably tied to those of the

child." By making this ruling the judge has in effect said that the custodial parent, which in most cases is the mother, can decide where the children go to school, what religion, if any, they will embrace, who their friends and family will be; and the non-custodial parent, usually the father, is left out of the picture because he, supposedly, has no interests that are "inextricably tied" to the child.

I'm not entirely sure that Trigueiro is doing justice to this decision by Justice Abella, since divorce itself is responsible for the fact that one of the parents must have the power to make decisions when there is no agreement between the divorced partners. And that one parent may as well be the custodial parent. Trigueiro is right, though, in suggesting that the custodial parent should not have the right to move a child out of the area, unless harassment and abuse is involved. And the ruling certainly went too far to suggest that only the custodial parent's interests are inseparable from the interests of the child. This ruling disenfranchises a lot of fathers.

The loss of fatherhood

The second article, a review of David Blankenhorn's book *Fatherless America* by Gilbert Meilander, is a much more profound analysis of a trend in America which devalues the role of the father. Though the reviewer does not agree with the author on all points, he endorses the main theme of the book. I will therefore focus mainly on the points of agreement and credit the author, David Blankenhorn.

Blankenhorn argues that the problem we face today is not only the loss of fathers, but the loss of the idea of fatherhood. While the "Old Father" with his authoritarian and distant approach to children may need a make-over, that's not to say that we are better off without fathers, as some scholars suggest, says Blankenhorn. "While it is true that having a father sometimes fosters anger, having no father at all fosters much greater anger [which] leads to 'mistrust, violence, nihilism.'"

Blankenhorn likes a fair bit of what he describes as the New Father, who is pictured as "a deeply involved parent and companion, nurturing his children, freely expressing emotion, eager to move beyond gender stereotypes." But he questions whether the New Father should see his family and his work as conflicting domains instead of complementary ones. The reviewer of the book goes one step further here and disagrees with Blankenhorn that the family should always come first. Seeing that work is a service to others as well as

providing a service to the family, there may be times that others have to come first, he says.

I tend to agree with Blankenhorn that the father makes for the ideal provider, especially given the biological and psychological propensity of mothers to be the ideal and prime nurturer. At the same time, I would grant a woman who sees it as her calling to work outside the home the same privilege as men of not seeing a conflict between her family and her work. In that case the husband and wife have to find another arrangement that serves the nurturing needs of the children.

The norm is lost

Advocates of the New Father also tend to claim that single-parent (usually single-mother) families are fine and that fathers are superfluous, says Blankenhorn. "We devise social policies that encourage unwed fatherhood, and we become outraged if anyone suggests that a family without a father might be a deficient family."

I believe Blankenhorn is right in pointing out this social development. I recall reading an article by an Ontario educator who wanted to make sure that schools acknowledge the value of different kinds of families. The intent was good in that the educator wanted teachers to affirm each child so that not one child feels inferior. But the result is that the norm for child rearing is lost. It doesn't seem to matter whether there is or isn't a father in the home.

"We are exhorted to eliminate the stigma of the broken home, to provide children with positive and empowering images of the unfortunate 'family' circumstances in which they find themselves," writes Blankenhorn. "What we are endorsing, however, is love without structure, feeling without body — as if divorce will be no problem as long as we do it right."

Every child deserves a father

The moral of the story, says Blankenhorn, is that "if you want to say something controversial, say that every child deserves a father and that unwed childbearing is wrong."

These are some disturbing and profound observations I have been reading, and to think that I read the first article while I was attending our son's wedding in Calgary. What our family witnessed was the beginning of a two-partner home, which, if the Lord blesses it with children, will be and, we hope, will remain a two-parent family, in which both father and mother are valued for their unique, gender-oriented contributions.

May our son become a necessary and valued father. **BW**

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Letters

The Bible is not 'God's Book'

Re: "Dig below the surface of the Greatest Book ever written" (CC, June 23).

Why do you insist on making a disclaimer regarding such a mild alternative reading of the Scriptures? Why do we hesitate and become defensive when someone suggests that the Bible has human, rather than divine, attributes? Is it because we have told ourselves for so long that the Bible is "God's Book"?

The infallible Word of God, we call it — God's self-revelation to us — and we give it absolute, objective authority over us. And so, we cannot allow ourselves to read it as literature; we cannot have social, historical, or material readings of "God's Book." It is a divine "other," we tell ourselves, and can have no human qualities.

Wrong! Wrong! Wrong! The Bible is not God's Book. God did not write the

Bible. It did not descend from on high. It was composed and assembled by "God-breathed" folk, people inspired by God's Spirit, the people of God, the community of faith. The Bible is their record, their on-going conversation about this Yahweh, this Creator, this Liberator, this Redeemer.

The Bible is a human document, not a divine one. Furthermore, it was assembled and written by God's people in

a certain time, in a certain context. As such it has certain literate, historical, and social qualities; it is these aspects that can be read and studied.

Prove me wrong

Reading the Scriptures as literature then, is one way of coming to understand how God's people of old understood God and their relationship to God. Other readings — historical, social, political — can provide us with other glimpses of how God was understood and related to.

Now before you decide to write off this "alternative" view of the Bible, let me challenge you to use the Bible to refute this view. I have not said anything that is unscriptural. The Bible does not claim for itself absolute authority, neither does it refer to itself as the infallible Word of God. Let's start using scriptural ways to describe the Bible and stop putting doctrines about Scripture over and above the Bible. Then it can become alive and something with which we can engage and to which we can respond.

John Pater
Edmonton

50th Anniversary Rearview Mirror

Calvinist Contact: July 1, 1960

As part of a very long article explaining "private" schools in Canada (by which is meant Christian schools), J.W.F. Uittlugg wrote the following 35 years ago. In the excerpt below he tries to explain to CC's Dutch readers how "Canadians" (i.e., non-immigrants) might view such schools.

Through Canadian Eyes

First, I would say, their suspicions are aroused because we are "foreigners". We are "immigrants". We are not yet "Canadians", even though we may have what they do not have, "Citizenship Papers". To understand and appreciate the feelings of the native Canadians, all we have to do is imagine that groups of Germans, Italians, Russians, Turks, should come to live among us in our native country, Holland, and begin to build their own schools close to our own Christian or Public Schools. I know how we would feel about that. So do you. We certainly would raise a few questions, to say the least.

Secondly, we should try to understand why Canadians, by and large, do not understand what we mean by "Christian" schools. We are inclined to blame them for not understanding such a simple adjective as "Christian" but we are rather to blame for not understanding why they do not understand, or perhaps misunderstand this term. It is not always, as we have thought, that they are enemies of Christ; it is more often because they have never thought of schools as being either, Christian or un-Christian. Many Canadians have learned long ago that the name "Christian" is no guarantee that it is exactly what it says. The name has too often been used as a false front behind which some pretty dirty schemes have been worked out.

Thirdly, the native Canadian has not been taught to think that private schools are Christian, and public schools are secular, but rather that both are Christian; the private schools perhaps more positively so. Canadians have just never acquired the habit of attaching the name "Christian" to as many organizations as we, Dutch people, have. When we insist on calling our schools "Christian" schools, it is quite natural for them to conclude that we regard their schools as "heathen" schools.

The more we try to defend our ideas, and the less we try to understand their way of thinking, the more we needle them and irritate them. It is to be expected that they resent it. And it does not do either of us any good.

Fourthly, there are many Christian Canadians who would like very much that the public schools could give more positive religious instruction. These people know that if we, Dutch Christians, would send our children to the public schools, and then work as hard to make these schools "more Christian" as we do now to establish our own private schools, why, then the public schools would become better schools. Who can deny that there is some merit in such reasoning?

Fifthly, it is a new thing to Canadians that we begin in our private schools from the first grade up. The private schools they know, usually begin at grade four, and carry through to university entrance. Also, most of the existing private schools are either Boys' or Girls' schools, exclusively. And, because of the high fees, the private schools are regarded as institutions for the privileged class in the higher income brackets. They cannot understand how we, poor immigrants, can afford such luxuries.

More Understanding

Canadians would understand us better if we begin by telling them that our schools are private schools. That is a term they understand. Most Canadians are also more or less familiar with the fact that private schools make religious instruction an integral part of their educational program. My own experience has convinced me time and again that the more intelligent Canadians like the idea of a strong religious emphasis in education.

Many a time I have had the pleasant surprise that they almost literally applauded when I told them, "We want our own free, independent school because we want to hand down our religious con-

victions to our children. Frankly, we want to "indoctrinate" them; we want to do ALL we can to make sure that they will live by the same Christian principles that make up our world- and life-view. We believe that that is the way God wants parents to nurture their children. This is what we, in Holland, call CHRISTIAN EDUCATION."

To remain in the British and the Canadian tradition of free, private schools, we must make sure that the education we give in our schools is not a mere imitation of what the provincial departments of education prescribe for the public schools, plus a little extra Bible study. In the private schools the philosophy of education is different. If it is not different then we should indeed be foolish to have our own schools. Of course, the academic standards in our schools must be at least as high as they are in the public schools. However, we do not first of all seek to give superior academic instruction; our emphasis must be on another aspect of education, on the development of the whole child, or on character building if you will. The Anglicans have established their private schools for the avowed purpose of nurturing their young boys to become men-of-stature in the (Anglican) Church and citizens of high moral calibre.

For Church and State

The emphasis in the private school is that Education is first of all Discipline in the classical style. Knowledge alone, without a sense-of-duty, without awareness of responsibility, is a dangerous thing. The pagan scientist, the ungodly technician, the undisciplined artist; these are the great enemies of Christian Culture.

Surely, we should feel that we are not alone in our struggle to give our children, and, where possible, children of other Christian homes, an education that is based on the divine revelation; an education that aims to make them Pillars in Church and State.

Brakes are OK, but...

Just a short note to express my pleasure over the June 30 issue with the coverage of the 1995 Synod of the Christian Reformed Church. It was excellent reporting.

Last year I wrote "Clearly a Lie" when Synod 1994 expressed its feelings about Scripture being so very clear on not allowing women in office. This synod made a lot more sense. I think it made a wise decision by letting things rest for the next five years.

I just completed my six-year term on the denominational board of trustees and have seven synods under my belt. It's time for the younger generation to take over.

At age 75 I may still feel OK, but it seems my generation often acts as "brakes" when the younger ones step on the gas. Brakes are OK and necessary, but when you put on the brakes too often, you can't move forward.

Klaas Terpstra
Chatham, Ont.

Learns from Peter and Marja

Thank you for all you write, especially Peter and Marja Slofstra's column. We can learn from them.

Mr. and Mrs. C. de Voogd
Chatham, Ont.



Letters

Takes issue with columnist's view on Internet

Bert Hielema's article about the Internet (CC, June 23) was not very accurate and did not give the information which non-users may want to know about.

1. Access to the Internet can be obtained from sources such as freenets and bulletin boards for prices that even Dutch folk would not mind, considering the savings which can be obtained by using e-mail rather than postage or long distance. Using services at \$30 per month from the big three (Compuserve, America OnLine and Prodigy) is only worthwhile if these offer services not available elsewhere.

2. Since the Internet consists

of electronic connections between computers, which can be arranged by almost any telecommunications service available, large companies will not likely be able to obtain practical monopolies.

3. The difficulty in finding specific material is because there is so much available. Most systems have search mechanisms and have arranged material in some logical fashion. Rather than comparing to a library which has all books chained to each other, it is more like a city the size of Toronto where each building is open to the public and is filled with books and reports. Trucks with reports are

constantly loading and unloading reading material so that no single location can have an up-to-date list of all the others. Readers try to cope with this by sending newsletters around and publishing indexes. But these are always out of date before they are released.

4. Since many churches and Christian organizations use computers to prepare reports and announcements, it's only a small step to send these via the Internet to interested parties for review, and to computer databases where they can be immediately accessed by millions worldwide.

5. Illegal and immoral use of

the technology is easier to avoid than other media in use today since the users are in control of what they access. Wilful disobedience is also easy. However, popular safeguards help. For instance, if someone distributes literature which is not appreciated, millions of readers have been known to reply so that the computer system of the originator gets overloaded and the systems administrator must cancel the subscription of the violator.

6. Like so many of God's gifts, use of the Internet can enhance communications rather than hinder it if used responsibly.

editor (who will not have to retype the material I send).

3. I send minutes to the organizations which had recent meetings.

4. I reply to questionnaires and information requests received by mail from CRC agencies.

5. I check CRC-VOICES, a "listserve" where members can participate in discussing matters of concern and interest to the Christian Reformed community. I also check for news relating to foreign missions, since a number of my friends are working in dangerous situations. Daily reports about the 1995 synod were also available.

6. I check the "Job Board" for positions that unemployed friends without easy access may be interested in.

7. I check BBS announcements and other messages for news relating to new BBSUs or Internet providers for locations where rural CRC's are located.

8. If time, I check conferences related to travel, gardening, social concerns or chess.

August Guillaume

Edmonton

e-mail: August Guil-

laume@enabel.ccinet.ab.ca

Mr. Guillaume sent this letter to Marian Van Til's e-mail address—
RxBACH@AOL.com — which he knew because they both participate in CRC-VOICES.

Harris's workfare plan ignores World Bank report

While "workfare" may seem like a solution to the unemployment (in CC, June 23), the bold facts are that there aren't enough good jobs around that pay a living wage.

In late June of this year, the president of the World Bank, James D. Wolfensohn reported that there are now more than 100 million people unemployed worldwide. Moreover, the report also points out that on virtually every continent the lack of sufficient jobs has become a destabilizing political force. Canada shares in those figures to the tune of nearly 10 per cent of its workforce.

Furthermore, with a much

higher rate of unemployment among young people, we should all be cautious not to dismiss Wolfensohn's suggestion about the risk of potential political instability if real solutions are not developed. Without fundamentally rethinking the nature of paid work and the social and economic costs of unpaid work, workfare is simply a form of conscription to perform mostly useless tasks, frequently by mothers with young children earning only minimum wages.

Deduct at source

Along with an active program of creating new, "good jobs" that pay a living wage, Harris

could demonstrate by other means his concern for single mothers with young children. For instance, his government could advocate for a change to federal income tax legislation that would see, say \$600 per child per month, deducted at source from a non-custodial parent's income and paid to the custodial parent as child support. Separate from any public income support payments, such a "children's allowance" would benefit hundreds of thousands of young children now living in poverty in Canada.

As for the ridiculous assumption that workfare "teaches people to get up and go to work" perhaps, we should get rid of the business tax deduction for meals and entertainment. Along with saving the federal taxpayers' \$350 million annually, it will keep business people at home with their families and will help reduce their lunch breaks to an hour like their employees!

Perhaps, instead of supporting workfare for mothers with six months old babies (that's Alberta's plan), your readers should give careful thought to the World Bank report. From a global vantage point it urges governments to invest heavily in the development of public education, health care, a skilled labor force and the economic infrastructure as the basis for effective participation in a globalized economy.

Jake Kuiken
Calgary

Personal use typical?

Let me share a typical session that I have using a computer valued at \$150 and a modem bought for \$50, accessing a BBS with indirect e-mail access (a bulletin board which sends and receives mail from other systems every half hour). I am restricted to 60 minutes per day. I access the system at the time otherwise used for watching TV, when phone calls are not expected anymore.

1. I check my personal mail and reply when appropriate. Mail could come from family, friends, and those who I have helped with information or requested information from.

2. I send some bulletin announcements to our bulletin

Applying the love of Jesus

According to Jake Kuiken AFWUF's position on "the little people" is unmitigated "rub-bish" (CC, June 16).

Shame on you, Jake. Is that Christian love? Read Ephesians 5:14-21 and grasp how long and wide and high and deep is the love of Jesus.

Are you in favor of publicly funded social service programs,

Jake? I believe we should be more involved as individual Christians. Government can't be all things to all people.

Are you opposed to defunding abortions? I must remind you that God's Word tells us not to kill.

Hans Visser
Taber, Alta.

Looking for Bersiap survivors

Were you in Indonesia during the Bersiap time? This was the period that followed the liberation of Indonesia from Japanese occupation, after August 15, 1945. If you were, and you have never told your story before, send us your account and perhaps we can publish it as an acknowledgement of an important time in the history of Indonesia.

Editor



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Film Review

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Real space odyssey absorbing from launch to splashdown



Kevin Bacon (left), Tom Hanks and Bill Paxton star in *Apollo 13*

Marian Van Til

Apollo 13

Rated PG

Stars Tom Hanks, Kevin Bacon, Bill Paxton, Ed Harris, Gary Sinese, Kathleen Quinlan

Directed by Ron Howard
Based on the book *Lost Moon* by Jim Lovell and Jeffrey Kluger

Though Ron Howard's childhood acting career as the freckled, red-haired Opie on *Andy Griffith* happened years ago, Ron Howard the adult director has had a hard time shedding Opie's sweet, naive image. Howard's seemingly sentimental take on life, exhibited in such movies as *Splash*, *Cocoon*, and *Far and Away*, made critics skeptical about how he would handle this telling of the near-tragedy of the Apollo 13 moon mission.

Well, say goodbye to Opie. Howard accomplishes a feat here that even the most renowned directors might have trouble with: his tight direction of a script which sticks closely to the real events makes *Apollo 13* an exceptionally taut, suspenseful film, and that, despite the fact that we know from history how the story turns out.

'We have a problem'

The April 1970 Apollo 13 mission was to have been NASA's third moon landing and fifth moon mission. But as the craft neared the moon (205,000 miles from Earth), an oxygen tank exploded after a routine maintenance manoeuvre.

"Houston, we have a problem," had to be the understatement of the year. The explosion blew out one side of the service module, which crippled *Odyssey*, the attached command module, the latter being already linked to the lunar excursion module (LEM).

Astronauts Jim Lovell, Fred Haise and Jack Swigert spent most of the next three days in LEM wondering whether NASA scientists in Houston could figure out a way to get them home.

Calculating a rescue was a monumental task: even NASA computers were primitive 25 years ago, and virtually everything they would try had never been done before. Once all navigational and energy systems were shut down to reserve power for re-entering Earth's atmosphere, no one really knew if they'd come on again. The sequence to re-start all those systems was intricate and time-consuming. And time was a precious commodity.

No piece of cake

There were other immediate problems: though running out of oxygen was possible, the inability to vent the accumulating, eventually suffocating carbon dioxide from their cramped quarters was far worse (an ingenious make-do solution was devised involving plastic hose, duct tape and a sock).

There was a very limited water supply, making it impossible to use dehydrated foods which needed to be prepared with water; wastes could not be disposed of; Fred Haise was ill due to a urinary infection; the cold was intense and growing

(frozen hot dogs were their food menu); they couldn't navigate without the computer; the crew grew ever more exhausted as they needed to be awake and working most of the time. Finally, there was the dread they all felt but wouldn't express: Would their spaceship become a perpetually orbiting three-man coffin?

Authentic look, sounds

The film makers create a spaceship and NASA control room which look absolutely authentic. The dialogue, full of the real NASA lingo (much of it incomprehensible to the layperson) adds to the feeling that these nerdy, civil-servant engineers are a brilliant breed apart.

To give the actors a feeling for space and the kind of body movements required, they were taken up in a windowless, padded K-135 jet, a ride which produces zero gravity and thus the weightlessness — and nausea — of space. (The K-135 is aptly, if crudely, referred to as "the vomit comet.") Ron Howard was able to convince NASA to let him film on board.

Competent acting

The film's acting is uniformly good. In a switch from his latest pull-out-the-stops roles, Tom Hanks gives Commander Jim Lovell a low-key solidity: the boy next door who married his childhood sweetheart, had four kids and just happened to become an astronaut who's going to the moon.

The film's authenticity owes something to Hanks. A child when the U.S. space program started, Hanks is a space buff and NASA connoisseur. He insisted that every piece of equipment, every switch pulled, should look authentic.

Bill Paxton plays co-pilot Haise, Lovell's even more low-key buddy. Paxton makes the most of a somewhat underdeveloped role (as does Kathleen Quinlan as Jim Lovell's wife). Maybe Haise's in-flight infection is the film's excuse for underplaying Haise's part.

Kevin Bacon gives a slight edge to Jack Swigert, a bachelor with a swinging reputation who is slated into the flight crew at the last minute after original team member Ken Mattingly

(Gary Sinese) is scrubbed because he has been exposed to the measles. Not yet "out of the loop," Mattingly becomes an important figure in the rescue.

Ed Harris gives flight director Gene Kranz a likable authority as Kranz co-ordinates the off-the-cuff work of the army of NASA engineers who are definitely not used to working without plans.

There's a dramatic tension present throughout the film. It draws the viewer in and lasts almost until the last seconds.

History as entertainment

Though told from an American point of view, and set in the midst of the American/Russian space-race mentality, there's no attempt to make political comments or give the story a moral; you can draw your own conclusions. This is first of all entertainment.

But it is also a fairly straightforward re-telling of an event in modern history. What dramatic license there is is taken carefully. No child will come away from *Apollo 13* needing to be warned (as with *Pocahontas*) that this wasn't anything like the way it really happened. Filmed news broadcasts, NASA footage of virtually the whole Apollo 13 mission, and Lovell and Haise themselves (Swigert died of cancer in 1982), will back that up.

Mennonite Central Committee goes online

WINNIPEG, (MCC) — Not only is Mennonite Central Committee (MCC) active in over 50 countries around the world — now it's in cyberspace, too.

In April MCC went on-line by creating a World Wide Web site on the Internet. Browsers can find general information about MCC, press releases indexed by date and subject, the Ottawa Notebook, the video resource catalogue and essays on various MCC-related topics. More material is being added every week.

A guest book is included at the site to allow people to leave comments or request more information. Since MCC went on-line, items on the site have been accessed more than 3,000 times. The site is maintained by Ryan Rempel of Ottawa.

The address of the MCC site is <http://www.mennonitecc.ca/mcc/>. It can also be found by using many of the standard indexes to the World Wide Web.

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Church

Oldest CRC in Canada is 90

Cindy Bruin

NOBLEFORD, Alta. — Canada's oldest Christian Reformed congregation, the Nobleford, Alta., Christian Reformed Church, commemorated its 90th anniversary with a weekend of celebrations on July 1-3. The festivities began with the annual church picnic on Canada Day, continued with special church services on Sunday, and concluded with a celebrative banquet on Monday evening. Two former pastors, Rev. Jacob Binnema and Rev. James Mantel were there; several others sent greetings.

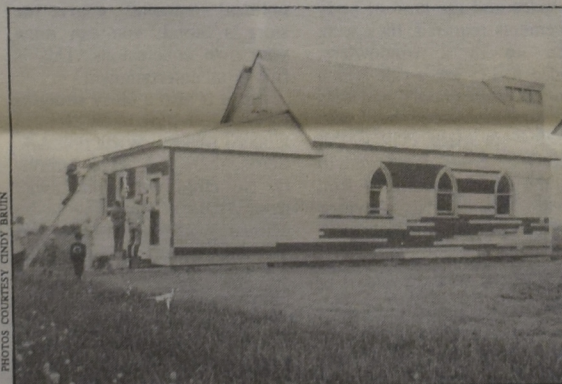
The Nobleford congregation was formed on Nov. 16, 1905. Begun as the Nijverdal Christian Reformed Church, the congregation met in schools until a building was completed in 1909. In 1911, the congregation was large enough to split into three separate groups: Granum and Burdett churches organized their own congregations, and the group staying with the new building became the Monarch church. When the congregation built another church in Nobleford in 1947, it became the Nobleford CRC.

Although none of the original members of the 1905 congregation are still alive, sons and daughters of some of the early family groups (Postmans, Witthages, Vander Woude, Kooys) can still recall the joys and challenges of the close community of Reformed people settling in the barren prairies.

The rich history of Canada's first CRC and the joys of celebration are testimony to God's faithfulness, they all agree.



(l-r): Rev. Jim Zondervan (Nobleford's current pastor), Rev. John Hofman (retired CRC pastor who grew up in the Nobleford church), Rev. Jacob Binnema (served Nobleford 1983-1987), and Rev. James Mantel (served Nobleford 1971-1978) join to cut the 90th anniversary cake at a July 3 banquet.



The original church Monarch (now Nobleford) Christian Reformed Church now stands on the Prairie Tractor Club site in Picture Butte, Alta. A restoration party of former and present church members met on July 3 and 4 to paint the old building inside and out. The Monarch congregation used this church from 1909 to 1947.

PHOTOS COURTESY CINDY BRUIN

South Africa's Anglican Church needs more black leaders

CAPE TOWN, South Africa (EP) — Black Anglicans have put pressure on the Anglican Church to promote more of South Africa's black clergy to higher positions.

A decision was made at a major consultation near Johannesburg, with the support of the bishop's synod, that 80 per cent of future bishops in the Anglican Church in South Africa should be black to reflect more accurately the demographic make-up of the

church, which is about 80 per cent black.

Desmond Tutu, Archbishop of Cape Town, criticized the predominance of whites in church leadership. He told *Anglican Update*: "When we had momentous changes in our country... we in our church have been moving backwards."

He added, "The fault lies with us. I think that the black consciousness movement stopped too soon. We needed it to go on a little longer to exor-

cise from us the demons of our self-contempt and self-hate, which we have projected onto other blacks."

Brigalia Bam, general secretary of the South African Council of Churches, agreed, noting that only four of 15 diocesan bishops in South Africa are black. "Despite its resolutions, its leading clerics... and its liberal image, our church is steeped in the racist culture of apartheid South Africa," she concluded.

Cuban bishops defend fundamentalist pastor

HAVANA, Cuba (EP) — Cuba's Roman Catholic bishops have told the Cuban government that they are concerned about the jailing of Assemblies of God pastor Orson Vila, and have asked authorities to reconsider his case. The Catholic Bishops conference said in a statement June 14 that they had "expressed... concern over the

arrest and prison sentence," and asked the government to "reconsider his sanction so that Vila can reintegrate into his religious mission." Vila was arrested in late May on charges of insubordination and holding illicit meetings at his home. Vila had been running a church out of his home with approximately 2,000 members.

Do it (or rather, don't do it) for the Pope

BRATISLAVA, Slovakia (EP) Approximately 400 young Slovaks pledged to abstain from sex until marriage as a "gift" to Pope John Paul II during his visit to the country. The young people presented their gift to the Pope when he

visited Slovakia, which is 70 per cent Catholic, earlier this month. Church officials said that many other young people expressed interest in the abstinence pledge since it was announced, and their numbers are growing steadily.

Bible gets public reading

NEW YORK (EP) — In June, New Yorkers were able to head to Broadway and take in the newest star-studded attraction: the Bible.

The American Bible Society introduced its new Contemporary English Version Bible with a marathon cover-to-cover public reading that included Broadway and film actors, religious and civil leaders, and New York City political figures. Some 360 people took turns on an outdoor stage for an around-the-clock four-day event at the agency's national service center at 1865 Broadway. Participants included actor Melvin Van Peebles, former New York Jets running back Bruce Harper and actress Sylvia Miles.

Biblical home to apostles being excavated

BETHSAIDA, Israel (EP) — After nearly 2,000 years, Bethsaida, home to as many as five of the 12 apostles, is being excavated by archaeologists. So far, findings include three houses and a wine cellar with several jars. Archaeologists have distant hopes of finding the famous "Q Document," a

collection of Jesus' sayings that some scholars believe may pre-date existing gospel accounts of the life of Christ. Because Bethsaida was not rebuilt after being abandoned in the latter half of the first century, archaeologists say they are finding a village that is almost exactly as it was at the time of Christ.



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Church

Doukhobors cherish Russian Orthodox roots

Gordon Legge

Alexander Kalesnikoff glows with pride as he talks about his Doukhobor heritage. But a shadow falls across Kalesnikoff's face as he reflects on the lingering impact of the "Sons of Freedom" Doukhobor sect whose actions earlier in this century tarnished the public Doukhobor image.

"There are radicals in every religious sect," he says. "Just because somebody's Irish, it doesn't mean he's a member of the IRA. I'm as proud as I ever was of my heritage. Nobody can take that pride away from me." In fact, Kalesnikoff hopes that the United Doukhobor Centennial '95 Choir and Ensemble which is touring the country this summer will do much to put the shine back on the Doukhobor's illustrious past.

Their roots go back to 1785, when a Russian Orthodox bishop, in an effort to identify as heretics a group of dissident Russian peasants, referred to them as "Doukho-bortsi," which means "spirit wrestlers." It was meant as a derogatory label, indicating that the people were struggling against the Holy Spirit. But the Doukhobors adopted the name and gave it their own interpretation: "We are spirit wrestlers because we wrestle with and for the Spirit of God."

Love's power

Their philosophy was to struggle for a better life by using the spiritual power of love rather than violence or coercion. "They believe that God's earthly presence is manifested through loving attitudes between people," choir organizers say in an essay about the group.

"The attainment of such attitudes, in the true sense, would mean the renunciation of all violence and war and the attainment of a life of peace and goodwill, a true 'heaven on earth.'"

At Easter, 1895, a group of Doukhobor conscripts refused to continue military training with the Russian army and laid down their arms. In support, several thousand Doukhobors gathered all the weapons in their possession and on June 29 set them afire.

Their stand met with harsh oppression. Eventually, with the

help of people like author Leo Tolstoy and the Society of Friends (Quakers), about 7,500 left Russia and came to Canada.

The settlers, including Kalesnikoff's grandparents, settled in Saskatchewan and began a communal existence. In 1908, many of them moved to southern B.C. Over time, internal and external pressures brought an end to communal living.

At the same time, political activism by the Sons of Freedom, including nude demonstrations and setting buildings on fire, attracted considerable attention to the pacifist sect.

"It did taint the Doukhobor people in some ways," says Kalesnikoff, president of the Calgary Doukhobor Cultural Society and a member of the centennial co-ordinating committee and choir. "We're still struggling to show the world we're good people."

Almost half in Canada

Today, there are about 75,000 Doukhobors worldwide, including 30,000 in Canada, in all walks of life. They hold regular prayer services, spiritual meetings and cultural festivals which feature their simple form of worship, a rich tradition of a cappella singing and warm hospitality.

In Calgary, between 50 and 75 Doukhobors gather on the first and third Sundays of every month at Parkdale Community Association hall for worship and socializing.

During its Calgary visit, the 56-member choir put on a special "Molenyi" or mass. Dressed in period costumes and singing in both Russian and English, the choir will be visiting several other Canadian cities, as well as New York and Moscow as one more way of spreading their ideals.

The tour also commemorates the end of the Second World War, the 50th anniversary of the founding of the United Nations, and the atomic bombing of Hiroshima and Nagasaki.

"I think anyone who wants peace in this world will be interested in these events," he says. "Like a farmer, we hope to sow these seeds of remembrance and hope so we can all live in peace and harmony."

On beyond perfection

"For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. For he who said, 'Do not commit adultery,' also said, 'Do not murder.' If you do not commit adultery but do commit murder, you have become a lawbreaker" (James2:10-11).

On *Beyond Zebra*. Remember the book by Dr. Seuss? Some people learn the alphabet by starting out with "A is for Apple," and going all the way to "Z is for Zebra." "There! All twenty-six letters!" they say. "A to Z! I've done 'em all!"

But not so Dr. Seuss! Twenty-six letters might be good enough for most people, but for him that's just the beginning! When you read this book, one of Seuss' great little creatures takes you on a tour of the world that's "On beyond zebra!"

Worried to death

It seems that James lives in a world that's "on beyond perfection." It's a world where not breaking the law is important, as he says. But the feel of it is more. There's something about living above the law, not just in some superiority-complex way, but with eyes that aren't glued to the rule book.

A cartoon in the *New Yorker* some time ago showed a man standing at the gate of heaven. He has just died and now he's in an intense conversation with the Apostle Peter. Nervous beads of sweat dot the man's forehead; he's wringing his hands in anxiety as he tries to give a good account of his life.

Peter is shaking his head. "No, no, no!" he says. "That's not a sin either! My goodness! You must have worried yourself to death!"

A morality of perfection focuses only on keeping the law. And that's quite a worrisome task. But the morality of Christ with which James concerns himself is one that focuses on a relationship.

Loved to life

Professor Ed Dowey, retired from Princeton Seminary, used to talk about that. He'd say: "Suppose I'm walking down the street today, just minding my business, and I meet someone I don't even know. Suppose, for some reason, out of the clear blue, she smiles at me. Now my heart is suddenly warmed. And what happens, but a smile pops out of my heart and onto my lips too! That's grace.

"But suppose that tomorrow I'm out there walking again and I see her coming toward me. Do you know what happens? Before she even catches sight of my face today, there's a smile there. You know why? Because in my heart I'm hoping I can get her to smile at me again!"

Says Dowey, "That's legalism!" Grace happens; legalism tries to make it work. And so it is in our morality of behavior. Perfection keeps us toeing the line. A relationship with Jesus Christ, and others through him, gives us grace to keep our eyes on people, not the rulebook.

Marked by Grace

Thomas Long told about the examination of ministerial candidates in a North Carolina presbytery. One elderly minister always kept quiet through the ordeals, but always asked the same final set of questions just at the close of the examination.

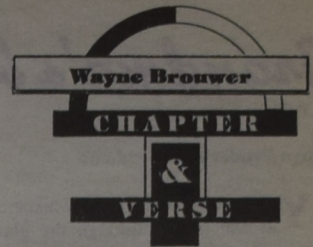
"Look out that window!" he'd order the candidates. "Tell me when you see someone walking out there!" So they did. And then he'd say, "Now, describe that person to me *theologically*!"

And all the answers would be different, of course. But they came down to just two basic ideas. One group of ministers-to-be would say something like: "Well, there goes a sinner who's on his way to hell unless he repents!" The other group would respond something like this: "There goes a person who is a child of God. God loves that person so very much. And the best thing that can happen to him is to find out how good it is to love God in return!"

Funny thing, said the old minister, they're both right. But the ones who respond in the latter way always make better pastors!

Why? Because they've learned to live life on beyond perfection. For when the roll is called up yonder, the grades on the report cards that make it won't be "A" for excellent, or "B" for good, or even "C" for nice try. The only grade that will pass will be "G." For Grace.

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.



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Summer Short Story

Grandma's birthday party

Sonya VanderVeen Feddema

"You look so real," Echo whispered as she peered through the glass doors of Aunt Bertha's bulky oak cabinet. On three shelves, dolls with porcelain faces smiled, slept, cried or sucked their thumbs. "I like you the best," Echo said to triplets, three boys dressed in identical sailor suits. Propped against the back of the cabinet on the bottom shelf, they hid in the shadows.

"Oh, there you are," Mama said, coming into the living room. She chuckled. "I thought by the time you were a teenager you'd have outgrown your fascination with dolls. But you'll always love them, won't you?"

"Aren't they beautiful?" Echo said. "It's like they're all dressed up to go to a party."

"That reminds me," Mama said. "This afternoon we should plan Grandma's birthday party. Only two weeks left till August twenty-five."

"It'll be so neat to see all the cousins again!" Echo said.

Aunt Bertha marched into the living room and set a tray on the coffee table. "Do you want something to drink?"

Echo flopped down on the plastic-covered couch and fidgeted, remembering the first time she had sat there, sticky and uncomfortable. It was the day two months ago, when she had moved back to Wintermute with Mama and Dad, to live with Aunt Bertha, Mama's oldest sister, till they found a place of their own.

For fourteen years they had lived in Easton where she was born. Far away from the clutches of Aunt Bertha, Echo thought, frowning at her aunt's red, dagger nails. Far away, too, from Uncle Joe and Frankie, and their grandmother, who was turning eighty.

"We should plan Mom's party now," Mama said.

"Don't worry," Aunt Bertha said. "I've already arranged everything. It'll be a big one this year. About seventy people. We can have it here. I've asked the VanderMeer Caterers to prepare a special buffet. And Millie Townsend, you know, she's that woman who works at Bellview Floral, she'll come in to decorate the house."

"I didn't realize you had it all planned," Mama said, offended.

That's no surprise to me, Echo thought, rolling her eyes at the ceiling.

"And by the way," Aunt Bertha declared, "No kids allowed!"

Echo flung her blonde hair away from her indignant eyes. "Yeah, right!" she cried. "I can't come to Grandma's party?"

"But Bertha, why not?" Mama said. "Echo won't get in the way!" Mama paused. "And Frankie? He's allowed to

come, isn't he? He loves Mom!"

"No!" Bertha said. "It's too busy for Mom with the kids around."

"What about Mom's friends? Are you inviting them?" Mama asked.

"She doesn't have many friends left," Aunt Bertha said. "I'll invite all of mine."

"But what about Mr. Merryweather?" Echo asked.

"Him? I really don't think so!"

"Why not?" He's a great guy!" Echo protested. "So what if he drools a lot and spills his food. He'd do whatever he could for Grandma if he could get out of his wheelchair."

"He wouldn't feel comfortable here," Aunt Bertha said. "And besides, Grandma needs a break from the people at the retirement home. We want to make the day as nice as possible for her, don't we?"

Do you? Echo bristled. She gulped her Coke, irritably shifting one lanky, perspiring leg, then the other on the couch's imprisoning plastic cover.

"And, Echo," Aunt Bertha commanded, "don't talk to Frankie about the party. He'll just sulk because he can't come." Aunt Bertha briskly gathered the empty glass and the blue cups and saucers from Grandma's old set onto a teak tray. "I have to make some calls to invite a few more people," she said over her shoulder as she walked out of the room. "It won't take long."

"Don't rush!" Echo grumbled. "What a mean, old crab!"

"Echo!" Mama said. "Watch your mouth!"

"I don't care!" Echo clenched her fingers, claw-like, and yanked them through her hair. "You have to make her change her mind! It's not fair that Frankie and I can't come! And all the cousins, too."

Mama sighed. "I don't know if I can explain this, but... Bertha has rules."

"I've noticed!" Echo mimicked Aunt Bertha: "Don't run at the side of my fancy pool! Don't splash me in my two hundred dollar bathing suit! Don't touch my precious dolls!"

"Not those kind of rules," Mama said. "Other rules. Unspoken ones. Like the way Bertha hides Frankie."

"Hides Frankie?" Echo scoffed. "You can't hide Frankie. He's got to be over six feet."

"I know, but she's been hiding him for twenty-five years, ever since he was born. Haven't you noticed? She doesn't take him anywhere. Uncle Joe does, but not Bertha. Never Bertha. And by not allowing him to come to Grandma's party... well, that's another way of hiding him. She doesn't want all her friends to see him. And if he can't be at the party, neither can you."

"She can't do that to Frankie! You've got to make her stop!"

"I don't think I can," Mama sighed.

Echo glanced at the doll cabinet where one wistful doll, two tears etched on its face, cried perpetually.

The front door slammed. A sports bag thudded as it dropped to the floor. "There he is right now," Echo said, familiar with Frankie's homecoming ritual, the return of the only friend she had so far in her new town.

"Hey, Frankie!" Mama called. "We're in the living room."

"Hiya, Echo," Frankie said. "Hiya, Aunt Sharon." His words tumbled clumsily from his drooping mouth, as he glanced vacantly at the wall, then at the ceiling, never resting his eyes on Echo or Mama.

"Why did you dress up for work today?" Mama asked.

Frankie thrust a paper scroll, tied with a bright yellow ribbon, at Mama.

"I got an award!" Frankie said, swaying slightly.

"Let me see," Echo said. "What's it for?"

"I been at the workshop for ten years."

"Ten whole years!" Mama said.

"That's great!"

"I bet no one can build a bird house like you," Echo said. She patted Frankie's shoulder.

"I got this, too," Frankie shoved a small brown box at Echo. She opened it.

"A pin! And with your name on it: Frank Richman."

"I want it back," Frankie said. "I got to show the babies." He pressed his face, lower lip dangling, against the glass doors of the doll cabinet. "Look what Frankie got! A pin! A pin!"

"Oh, you're home," Aunt Bertha said, suddenly reappearing. "What on earth are you doing there? Get your face off that glass! You're slobbering all over it."

"I got this," Frankie whispered. He opened his hand. Bertha took the scroll and pin.

"Well, I guess you deserve something after making hundreds of bird houses," Aunt Bertha said. "Now close your mouth, child." Frankie's mouth snapped shut, then slowly, ever so slowly, sagged open again.

"I want to... to... to..." he said.

"Well, what is it?" Mama asked.

"I bet he wants to show it to Grandma," Echo said. "Is that what you want?"

"Grandma... Grandma... Grandma..."

Oh no, I got him started again, Echo thought. Aunt Bertha will be furious!

"I can't take you there," Aunt Bertha said.

Can't? Echo glared at Aunt Bertha. "I'll walk over there with him," she said, steadying her voice. "We'll be home on time for supper."

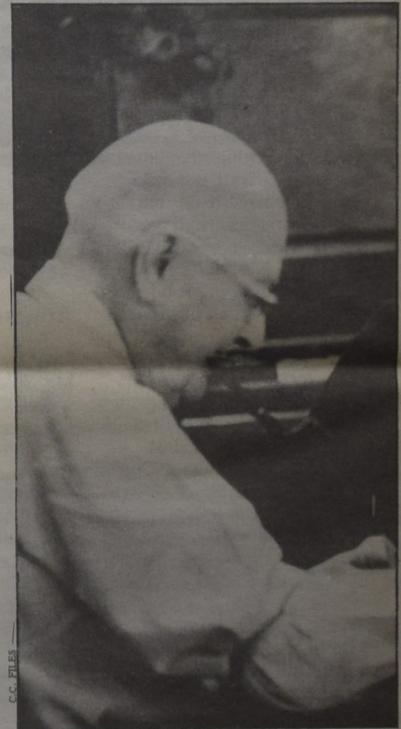
"Suit yourself," Aunt Bertha said.

"And Frankie, quit saying her name before we all go crazy!"

Echo read the sign on Grandma's apartment building: Wintermute Retirement Home. What a gloomy name, she thought. Like freezing, silent, dead days. She shivered involuntarily.

Echo guided Frankie into the building and onto the elevator. She pushed the button for the fourth floor as Frankie swayed beside her. The doors of the elevator closed, then slid open again. Frankie lumbered down the hall and into Grandma's apartment.

"Hiya! Hiya!"



"Echo! Frank! Come in."

Frankie dropped to his knees beside Grandma's wheelchair and fiercely hugged her.

He'd sit on her lap if he wasn't so big, Echo thought. She kissed Grandma's vein-streaked cheek.

"I got *Science World* today," Grandma said, lifting the magazine from her lap. "Do you want to look at the pictures with me?"

"Frankie wants to show you something first, don't you?" Echo said.

Frankie thrust the crumpled scroll at Grandma and pointed at his chest. "An award!" he said. "And a pin! For Frankie Richman! I been working for ten years!"

Grandma clapped her brittle hands. "Congratulations!" She tousled Frankie's hair. "The best bird house you ever made was that orange and purple one you gave me for my birthday last year. Is it still there on that maple out back where I

asked Joe to nail it? Take a look, Echo."

Echo strained to see the bird house across the lawn. "There it is! It's so colorful!" she said. "Hey, what's in that park back there, Grandma?"

"There's a little clearing with lovely gardens. Oh yes, and a water fountain in the middle of a sloping pool. It's so peaceful. I was there once, on my birthday when Grandpa was still alive. We waded in it then. Oh, that was lovely!" For a moment, Grandma was silent. "Tell me," she said, "what's Bertha plan-

Grandma said. "But some things never change." She lifted the *Science World* from her lap. "But we're not going to get anywhere worrying our heads off about it. Let's take a look at the beautiful pictures."

Frankie clapped and clapped. "All the pretty pictures," he said.

"You love them, don't you?" Grandma said. She opened the magazine and pointed at a picture. "That's a strange creature. Looks like a crab. Echo, can you read what it says there beside the picture?"

Echo took the magazine from Grandma and read: "The decorator crab has a unique way of camouflaging itself. Its mouth supplies a special glue which it uses to attach living animals, sponges, seaweed, algae, empty seashells and eelgrass to its shell."

Echo gasped. Just like Aunt Bertha! she thought.

Decorating herself with a fancy party, the florists, the caterers, some dumb, noisy jazz band. Pretending to do it because she loves Grandma when she really just loves herself. She doesn't care at all about what Frankie and Grandma want. Echo clenched her teeth. You can hide behind your fancy party, Aunt Bertha, but you're not going to hide Frankie on Grandma's birthday. Not if I can help it.

"Isn't that amazing," Grandma said. "A crab that decorates itself! Can you believe it?"

"Yes," Echo said. "I can."

While Grandma and Frankie looked at the magazine, Echo drifted to the window and stared at the park in the distance.

"Be here at nine?" Aunt Bertha shouted into the phone.

"Millie Townsend! I asked you to come at twelve! Well, if you must." She banged down the receiver and turned to Frankie and Echo. "Quickly finish your breakfast and head over to Mrs. Balero's. I'll give her a call and tell her that you'll be early. I don't want you underfoot while Millie's decorating for the party."

"Don't bother calling," Echo said, smiling into her cereal bowl. "Mrs. Balero won't mind that we come early. We'll have a good time won't we, Frankie?"

Frankie stared at the ceiling and munched on his toast.

"I have to get something," Echo said, as they left the house. "Come with me, Frankie." She ran into the garage through the back door and retrieved Frankie's bulky sports bag from behind an upturned wheelbarrow. "There! That's all we need."

When they were out of sight of the

house, Echo said, "Let's go see Grandma before we go to Mrs. Balero's place."

"Grandma, Grandma, Grandma..." Frankie chanted.

In the Wintermute Retirement Home, Grandma and Mr. Merryweather sat side by side in their wheelchairs.

"Hiya," Frankie said.

"Happy Birthday!" Echo said.

"I just dropped by to say happy birthday to your grandma before Bertha whisks her away," Mr. Merryweather said.

Frankie fell to his knees beside Grandma's wheelchair and squeezed her frail frame. "I got on my pin!" he said. Standing up, he showed Mr. Merryweather. "My pin!"

"Wonderful! Wonderful!" Mr. Merryweather said, drool seeping from the corners of his mouth.

"It's such a nice day," Echo said. "Let's go for a walk."

"That sounds terrific," Grandma said. "But won't Bertha be coming soon to pick me up?"

"Not till later," Echo said. "We'll be back by then. Frankie, you push Grandma's wheelchair."

"Horsies! Horsies!" Frankie said.

Grandma laughed. "Wheelchairs are kind of like horses, aren't they, Frank? You never know when they'll run away on you."

"I'll push you, Mr. Merryweather," Echo said. "Can you hold this bag on your lap for me?"

"Of course, I can."

"What have you got in there?" Grandma asked.

Echo smiled. "I'm not telling." She led the birthday procession out of the building and onto the cement path that led to the park. Through a small clearing, they saw the fountain leaping.

"Horsies want water!" Frankie chanted. "Horsies want water!"

"What's that?" Grandma asked.

Frankie trudged to the edge of the pool and shoved Grandma's wheelchair into the water. "Horsies want water!" he shouted again.

"Stop!" Echo screamed. "Stop right now!"

But the wheelchair galloped forward till it rested in the middle of the pool beneath the soaring fountain.

"Frankie!" Echo cried. "You've ruined everything!" She lunged into the water to grab Grandma's wheelchair.

"Grandma, I'm so sorry. Everything is ruined!"

"Ruined?" Grandma said. "No, Echo! This is wonderful! Like the time I was here with your Grandpa!" She waved a jubilant hand at Mr. Merryweather. "Come in! It's so refreshing! Go get him, Echo."

Echo wheeled Mr. Merryweather into the pool. Frankie plodded through the shallow water, gleefully splashing about.

"Oh my!" Grandma said. "What would Bertha say if she saw us now?" Laughter-tears ran down her cheeks.

Mr. Merryweather shook a mischievous finger at Grandma and mimicked Bertha: "I thought I told you not to go swimming without permission."

"Don't make me laugh any harder! I'll burst!" Grandma exclaimed.

And Echo laughed, too. Finally their merriment subsided.

"Grandma, we have to get you dried up somehow before you get sick."

Frankie and Echo pushed Grandma and Mr. Merryweather to a sunny geranium garden and placed their wheelchairs side by side. Echo took a large white cotton tablecloth out of the sports bag. She draped it around Grandma's and Mr. Merryweather's shoulders.

"A tablecloth?" Grandma asked. "Why on earth do you have a tablecloth in that bag?"

"For you," Echo said. "For the special party I planned for you. A party that Frankie could come to, too. I just can't keep quiet any more, letting Aunt Bertha treat you and Frankie the way she does."

Echo took a thermos and a large box of chocolate chip cookies from the bag. Then eight clumps of newspaper appeared. She gingerly unwrapped each one.

"My tea set!" Grandma gasped. "My favorite blue cups and saucers!"

"That's not all," Echo said. She lifted three towels out of the bag and carefully set them on the ground. She unwrapped the towel to reveal a doll in a sailor suit.

"Baby! Baby!" Frankie cried. Echo gave him the doll. Then she unwrapped the other towels and gave the other two triplets to Grandma and Mr. Merryweather.

"Oooh! Oooh!" Grandma said.

"If this doesn't beat all!" Mr. Merryweather exclaimed.

Echo placed two towels over Grandma's knees and one over Mr. Merryweather's lap. Then she poured orange juice into the tea cups. She passed them out, then gave everyone a chocolate chip cookie.

"Echo," Grandma whispered. She hesitated.

"What?" Echo asked.

Grandma's chin trembled. She wiped her eyes.

"I think," Mr. Merryweather said, "what your grandma's trying to say is, well, by standing up to Bertha, by not being silent any more, you gave your grandma a taste of summer sunshine on her birthday, when she only expected rain. Isn't that right?"

Grandma nodded at Echo and Mr. Merryweather.

Frankie swayed as he hugged his baby, and smiled at the bright blue sky.

The End



ning for my birthday this year?"

"Well..." Echo said, but Grandma interrupted her.

"She plans the most extravagant parties. Ridiculous! Like the year she hired a big jazz band. Deafening! Everyone said it was beautiful. Except me. I don't know if I can take another one of her parties."

"A birthday party! I can come, too? I can come, too?" Frankie asked.

"I don't know," Grandma said. "Echo, do you know? Can he?"

Echo sighed.

"Well, can he?"

"No. He can't."

"That's how it's always been," Grandma said.

"Has it?" Echo cried. "Is that really how it's always been?"

"No babies," Frankie said, staring at the ceiling. "No babies."

"If only things could be different,"

Society

The story behind Pier 21 restoration

An interview with Ruth Goldbloom

On Saturday, June 17, 1995, Prime Minister Jean Chretien announced that the government had set aside \$4.5 million for the establishment of a permanent monument to Canada's immigrants at Pier 21 in Halifax. The new centre would contain a museum, a tourist centre, ethnic restaurants, a gift shop, the Halifax offices of the federal Department of Citizenship and Immigration, the Citizenship Court and an archive of genealogical records. It would also become a terminal for the almost 50,000 cruise ship passengers who pass through Halifax each year.

Dennis Van Staaldunen, representing Christian Courier spoke to the president of the Pier 21 Society, Ruth Goldbloom, on June 29, 1995. Upon meeting Goldbloom and mentioning that he had spent the day walking around Halifax, she immediately exclaimed: "You need a chocolate bar! We're going to get you a chocolate bar!" After Van Staaldunen's insistence that he'd had a good meal, she relaxed and said, "Sorry. It's the Jewish grandmother in me talking." Frank talk, concern for others, and the energy of a firestorm all characterize this diminutive but large-spirited woman who has been a tireless proponent of the Pier 21 project.

CC: What was your first contact with Pier 21?

Goldbloom: I guess I really became involved with the Pier 21 project as a result of a talk I gave. I was fortunate enough to have received an honorary degree back in '89 from Dalhousie University. I thought I would give them a little bit of my own background. My grandparents arrived here in early 1900 and my mother was the eldest of six children (she was 12) when they came through Halifax.

I wanted to just pay tribute to the many immigrants who came to this country who have made Canada the country it is, who have given to the economy of the country, who have been involved with education, who have had children as I did, who've been to university and can give back to Canada what Canada has given to us. As a result of that talk, someone came and asked me to join the Pier 21 Society.

CC: They had their recruiters out, did they?

Goldbloom: (laugh) Right. So I came down and met with the committee and realized that we had the opportunity of a lifetime here: the natural waterfront, the building was still here, every brick was in place, every floorboard; a little decrepit, a little dirty, but all there. And the stories were still there to be told. I became so excited about the whole project.

When I saw what they [the American government] had done to [restore] Ellis Island I knew that the tribute that they paid to the historical and cultural background of their ancestors was really something important for our country to do as well. So from that time forward I became involved with the whole concept of restoring Pier 21 as a national and international landmark.

CC: Could you flesh out that concept for us? What is the

concept behind a restored Pier 21?

Goldbloom: The concept is to make the old Pier into a living, vibrant centre that would reflect all of the backgrounds of all the ethnic groups that we have in our country. And we could see the centre of Pier 21 ringed by all of the multicultural groups, taking their artifacts and their memorabilia to a place where they could celebrate their special holidays.

We would have concerts, we would have traditional foods served. But also, we would have a very hi-tech interactive centre where you could press a button and say: "Tell me what an immigrant ship looked like in 1923" and you would see the kind of conditions you would find in the lower berths of that kind of ship. You would find out what it would be like to come (to Canada) aboard a ship without the language, without any money, without any support.

Then you'd walk through the detention quarters, the quarantine quarters, the reception area, the customs officials, the baggage of people that you would have to be inspected by. Then you'd get into one of the railway cars we've been promised of a '30s and '40s vintage, and

sit in a railway car with a wooden seat and a pot-bellied stove.

We also felt that because of the many cruise ships that come, we would have a tourist centre in the building. There are approximately 50,000 people expected to pass through the port of Halifax every year who come and want to know something about our country and our province.

We were very fortunate last year on Canada Day. Minister [Sergio] Marche came to Halifax, the Minister of Citizenship and Immigration. He had arrived at Pier 21. And his joy at seeing it again was just boundless. So at that time we talked [with Minister Marche and agreed] that the logical place for the federal offices of Citizenship and Immigration and the citizenship court should be back at Pier 21 where they belong, where they were originally.

CC: It is pretty obvious what immigration has meant to the generation of those who immigrated. But what does Pier 21 have to do with the next generation of people who think of themselves as Canadian before they think of their Dutchness or their Britishness or whatever?



The main entrance to the Pier 21 building.



Ruth Goldbloom, president of the Pier 21 Society, and John Gardin, a society member.

Goldbloom: Well, we can't have a future unless we know our past. Pier 21 and the stories it tells can give hope for the future. I can't say it better than that.

CC: Just last week Prime Minister Chretien announced that \$4.5 million would be set aside for the Pier 21 project as a legacy from the Halifax G7 Summit. How did that happen?

Goldbloom: Well, Thursday before the summit, I got a call that said I should be in the audience for the Prime Minister's final thank you to the volunteers on Saturday. So at that point, after all our preparations and proposals and what-not, it was pretty obvious what was going to happen.

CC: What did happen?

Goldbloom: He gave us four-and-a-half million dollars! But we have to raise four-and-a-half million dollars from other sources. I'm sure that won't be a problem, though. I'm sure that every multicultural group in Canada, as well as the Legions, the British War Brides, and lots of corporate sponsors will help us out with this. Everyone sees a need for preserving this part of our history before it's gone.

CC: How can the average immigrant help?

Goldbloom: Oh, there are many ways of helping. The most important ways maybe are things like sending us pictures. Send us your memorabilia from suitcases in your basement. Send us your stories. Send us money, too!



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Family

The parable of the pool

When we bought our present home last summer it came with a somewhat neglected in-ground pool. In an effort to care for it, I visited pool shops, went to "pool school" and read *The Pool Book* I was obsessed with achieving the sparkling clean water the pool people talked about. There was a picture of this water in *The Pool Book*.

Yet somehow our water was less than sparkling when we closed the pool in the fall during a drizzling rain. All winter I wondered what was happening beneath that grey cover. We had thrown in the suggested chemicals, but was that enough?

In the spring when we took a look, my accountant husband, Marty, was ready to rent a backhoe and fill in the whole thing. The pool liner had pulled out at the top edges and was drooping all along one side. The pool bottom was covered with a layer of black silt. The water was murky green.

Is a pool worth this?

Two days later, after suctioning water from behind the liner and spending hours kneeling along the pool edge, and pouring boiling water on the liner to make it stretchable enough to tuck up into its groove, Marty and I examined our raw knuckles and knees. Was a pool worth this?

I vacuumed the bottom only to see clouds of black grime come shooting back into the pool through the side return jet. This problem eventually led to buying a new filter, but not without much trouble-shooting and repeated vacuuming.

As for the murkiness, according to the pool shop and other pool owners, we needed a combination of baking soda, chlorine and stabilizer. The pool shop sold liquid chlorine from a tap. Rather than buy a new container (I am Dutch, after all), I dragged out a large blue plastic barrel I had used to make beer some 20 years ago. In the driveway at home as I unloaded the chlorine, the old beer barrel cracked.

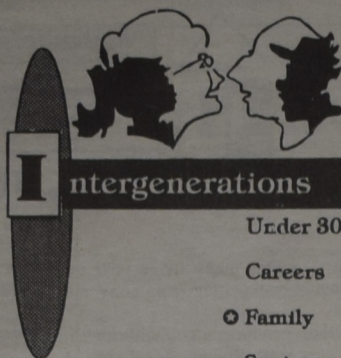
A laughing matter after all

I bounced the cracked container onto its side on the front lawn and watched at least 10 dollars soak into the lawn where to this day there is a brown patch. I decided to put the remaining chlorine into a pail. But first I exchanged my good clothes for baggy white shorts and an old shirt.

I should have worn shoes. Have you ever stepped into a puddle of chlorine? Don't. It burns. There I was on the front lawn dancing to and fro on my burning feet while balancing a broken barrel half full of chlorine over a pail; and then my baggy white shorts started to slip down. Rather than splash chlorine over myself, I let them go.

Then I laughed. I laughed because this reminded me of spiritual warfare. I should have put on the belt of truth and the shoes of readiness in the gospel. I shouldn't have used an old wineskin. And there is only one source of truly sparkling clean water: Jesus Christ.

Marian den Boer lives with her husband and five children who are now swimming in a pool of sparkling water in Hamilton, Ont.



Intergenerations

Under 30

Careers

Family

Seniors



Church youth ministry becoming more crucial

What do you want it to accomplish?

Rick Nanninga

There are growing frustrations, even fears, associated with church youth ministry. Some of this is justified, and some has an impact on the ministry itself. Many churches — Christian Reformed and otherwise — are asking out of genuine concern for how young people fit in: "What can we do for our youth?"

Today's young people are confronted with a wide range of activities that clamor for attention. Church is just one of those, and not necessarily a first priority. And institutional loyalty is often gone. Young people attend functions where their friends are. And if their friends aren't in their own church, they'll go elsewhere.

Youth group structures have also changed. Previously, many young adults served as leaders for mixed-age groups. Today, many "Young People's" groups consist exclusively of high schoolers. That reality has made peer leadership difficult. A president may be 16 years old and operating entirely without support. Some congregations have responded by introducing adults to provide that support, but adults themselves may struggle with how to fit in.

Many post-high school adults remove themselves from the church scene. This has become a great concern for parents and councils, who suffer greatly when such persons slowly "disappear." With the growing fear of the loss of our youth to the influences of a confusing, alluring world, the cry goes up: "What do we do?"

Turning to a professional

In this context many churches are turning to a youth ministry staff position (ordained or not). But many potential youth ministers are new to such ministry. The combination of communal fear regarding the young people and the inexperience of some youth ministry staffs has made the transition to a professional youth pastor a difficult one.

The average stay of youth ministers in local congregations is a year and a half. A person may have a one-year contract, to be reviewed at the end of the year. If that's so, he or she feels the pressure to produce: atten-

dance at youth group functions should increase and some "wayward" youth should have re-established themselves in the church by year's end.

Most of the time youth directors are just beginning to find their place and trying to establish a ministry style that works for them when their position is terminated.

Justifying their existence

Churches struggle as well. A new staff member means a higher budget. Where will the money come from? people will ask. Youth directors feel that pressure; they sense the need to justify their existence. Thus, instead of building for slow steady growth, youth directors will try to get noticed and gain approval through quick-fix events that have high attendance marks.

Churches also struggle to find qualified candidates, and how to judge those qualifications. What about the person's perspective? How much education is necessary? What is a reasonable job description? The church's expectations may be higher than what the candidate can deliver.

Many churches have not considered how a staffed youth ministry will fit into the congregation's overall vision and mission. Is the church ready for such a ministry? Will the congregation help with the "sowing" and be patient enough to wait for fruits? Or is the church really asking the youth director to singlehandedly carry on the ministry?

Some churches have youth ministries which flourish. They have established good staff rela-

tions and creative programming, and they train adult sponsors and mentors. Such churches have seen their young people grow in relationship with Christ and develop a sense of belonging to Christ's people and using their gifts in the life of the church.

Even these ministries are not perfect. Youth ministry is difficult. It needs to be bathed in prayer; it requires a great deal of energy and commitment. But God promises us his power and the Spirit's guidance when we ask. We must also hold on in faith to God's covenant promises.

This guide will help you

If your congregation is considering a youth ministry position, you may want to read a booklet entitled "Calling a Youth Pastor — A Guide For Congregations and Candidates," which is produced by CRC Publications. This booklet will help your congregation in its preparations and search for a youth pastor. It will also help youth ministry candidates focus on questions that will help them make a decision about an available position. (For more information about this booklet see CC page 17).

Rick Nanninga is youth pastor at Clarkson Christian Reformed Church, Mississauga, Ont. He is a member of the Synodical Youth-Ministries Committee, a standing committee whose job it is to call attention to, and give advice regarding, youth ministries in local CRCs across the denomination.

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Environment/Agriculture

MCC makes bid to recycle scrap tires in Atlantic Canada

DARTMOUTH, N.S. (MCC) — For many unemployed people in Canada's Atlantic provinces, churches are seen as places to get free meals or food hampers. But now some jobless people on the East Coast may get a job through the church if a Mennonite Central Committee (MCC) bid to build three tire recycling plants is accepted.

Tire Recycling Atlantic Canada Corporation (TRACC) is making a bid to clean up the scrap tire problem in Nova Scotia, Prince Edward Island, New Brunswick and Newfoundland. The group, which is sponsored by MCC's Maritimes office, is backed by a \$300,000 loan guarantee by MCC Canada.

Last November the Atlantic Provinces Tire and Industry Committee invited expressions of interest in cleaning up scrap tires. Of 54 expressions of interest, only seven, including TRACC, were invited to make a bid.

The only church group bidding

TRACC is the only church group bidding on the project. If the bid is accepted, it will perform the tire clean-up and recycling in partnership with Tire Recycling Corporation of Winkler, Man.

Doug Vicars, who directs MCC's job creation efforts in the Atlantic provinces, acknowledges that some people will be surprised that a church group is making a bid on the project.

"For many people, church is something that happens on Sunday morning," says Vicars, a member of the Cornerstone Community Church (Mennonite Brethren) in Dartmouth. "But that's not how we see church.

The church is supposed to be involved in the real hurts and issues facing people every day."

For Vicars, who ran a tire retreading business in Newfoundland before joining MCC two years ago, creating jobs is "one of the best ways to address many of society's problems."

Unemployment is at the root of problems

The church, he says, often finds itself dealing with problems such as alcohol and drug abuse, family violence and crime. "But the root of many of these problems is unemployment," he says. "When you give a person a job the problems don't all disappear, of course, but many of them become manageable."

MCC has been putting this belief into action across Canada by creating jobs through recycling, tree planting, home construction, job training and through loans to small businesses. MCC's job creation efforts in Atlantic Canada have included cleaning up Albro Lake Park in Nova Scotia, SELFHELP Crafts retail shops in Halifax, Petitcodiac, N.B. and Charlottetown and a youth employment project in Dartmouth.

Vicars says that "care for the environment" is another reason why the church should be interested in a project like tire recycling. "We are responsible for caring for the earth God gave us," he says.

TRACC proposes to create 35-40 jobs at each of the three plants in Newfoundland, New Brunswick and Nova Scotia. The scrap tires will be shredded and crumbled before being made into products such as inter-locking bricks and mats for factory work stations with concrete floors.

"For too long the church has been involved at the end of the problem of unemployment — soup kitchens and food banks," says Vicars. "We want to be at the front end — creating jobs."

The Tire and Industry Committee will choose the successful bidder within the next few weeks.

Is the mite mightier than the bee?



Agricultural

Housekeeping

Maynard VanderGallen

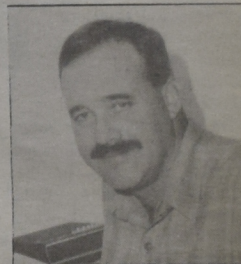
Maynard Vander Galien

A friend of mine, a local apiarist, keeps many hives near our farm. I've learned a lot about bees and beekeeping from conversations I had with him over the years.

The honey bee does a lot more than produce honey, although in eastern Ontario it produces honey very well. Because local agriculture centres around cattle, pasture and hay crops abound, and these plants produce nectar in quantity. The true value of the honey bee lies in its role as a pollinator.

Known as the "spark plug of agriculture," the honey bee has characteristics that contribute to its unique ability to spread pollen from plant to plant, not the least of which are the sheer numbers of bees. A hive at its summer peak population has 60,000 to 80,000 individual bees, most of which are collecting nectar and spreading pollen as they go from flower to flower. No other pollinator exists in such numbers and works so exclusively at this task.

Many agricultural crops, fruit, vegetables and forage, depend on the pollination services provided by this army of winged farm laborers.



Liquid gold

As well as the 2,200 colonies of managed bees in our county, it is estimated there are about 20 per cent more colonies existing in the wild. These hives, known as feral colonies, have descended from swarms of bees that have escaped over the years that beekeeping has gone on.

Honey bees are not native to North America, says my friend but to Europe and Africa. According to the Ontario Ministry of Agriculture, the value of crops pollinated by bees is generally taken to be about 10 times the value of the honey they produce. In our county it exceeds \$3.5 million, some eight per cent of the total agricultural output.

But my friend has many concerns. China, now the biggest producer of honey, is importing cheap honey to Canada — last year it came in at 45 cents a pound. (Until a few years ago, Russia was the world's biggest honey producer.) And recently, two newly introduced species of parasitic mites that prey on honey bees have shown up in eastern Ontario.

Bees (and mites) without borders

Border closures to imported bees, quarantine zones and extermination programs have slowed their progress, but have ultimately failed to stem the tide of their advance. These mites, *acarapis Woodi*, known as the honey bee tracheal mite and *varroa Jacobsoni*, or varroa mite, are different in size, appearance, habits and biology, but share the common end result on a hive of honey bees — destruction within two or three years of introduction.

Both these mites came from other parts of the world, then gained a foothold in the United States, spreading quickly in a few years. These mites first showed up in Ontario in areas close to the American border, including Windsor, Niagara and Cornwall areas.

My apiarist friend says the mites are not in our county just yet, but they are nearby. Beekeepers can survive the arrival of the mite and defend their hives. Feral colonies, with no beekeeper to detect and treat mites, are unlikely to be so fortunate.

Fighting the mites

Ontario apiarists will have to take three short courses in how to deal with the mites. Beekeepers will learn queen-rearing techniques and principles of genetic selection so that their hives can be populated with tracheal mite-resistant stock. They will learn detection and control of varroa mite, basic and advanced colony management techniques and managing colonies to control for mites.

The provincial apiarist, Doug McRory, and Dr. Medhat Nasr from the University of Guelph, Ont., will be teaching the courses. The program is administered through the Ontario Beekeepers' Association and funded by a grant from the Ontario Ministry of Agriculture, Food and Rural Affairs, county federations of agriculture and Jobs Ontario.

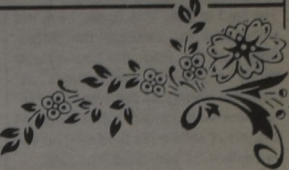
Because of this generous support, apiarists (who don't make a lot of money beekeeping) will pay only a small fee to attend the courses.

My friend, who has more than 200 hives, says it's the only way to save the very important bee population.

Maynard Vander Galien farms in the Ottawa Valley, Renfrew, Ont. Bees like his forage and canola crops.

For our calendar of events, please turn to page 19.

Classifieds

Classified Rates	Marriages	Anniversaries	Anniversaries	Anniversaries
(Revised February 1, 1995) Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries . \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	STAPLETON/COOK: Believing that in His loving care, the Lord has brought them together, Harry and Frances Cook are pleased to announce the forthcoming marriage of GEORGE COOK and KATIE STAPLETON the Lord willing, on Saturday, Aug. 12, 1995, at 2:30 p.m., in the First Chr. Ref. Church of Guelph, Ont., Rev. J.J. Hoytema officiating. Future address: 89 Northumberland St., Guelph, ON N1H 3A7 Anniversaries 1955 July 28 1995 "Commit your ways to the Lord, trust in Him, and He will act" (Ps. 37:5). With praise and thanksgiving to our Lord, we wish to announce the 40th wedding anniversary of our parents and grandparents JAN and JANNY BEVAART (nee ABBINK) It is our hope and prayer that the Lord will continue to love and bless them, as they have been a blessing to us. Congratulations and love from: Eric & Diane Stam — Fordwich, Ont. Kevin, Steven, Jeffrey, Michelle Brian & Sharon Bevaart — Lacombe, Alta. Joanna, Jonathan, Rebecca, Leonard, Peter Clarence & Debbie Bevaart — Caledonia, Ont. Robert, Timothy, Daniel Paul & Melinda Bevaart — Hamilton, Ont. Alison, Bradley, Danielle Dave & Jody Bevaart — Bowmanville, Ont. Address: 24 Sister Kern Terrace, Hamilton, ON L9B 2M1 1955 July 29 1995 It is with joy and thankfulness to God that we celebrate the 40th wedding anniversary of our parents and grandparents HUBERT and NAN BUDDING (nee HOGEVEEN) Michael & Angela (Hawn) — Tuktoyaktuk, NWT John & Katherine — Cambridge, Ont. Kerry, Levon, Julianna Rick & Pauline — New Hamburg, Ont. Erica, Andrea, Alexander Jim & Cindy — Kitchener, Ont. Robert, Stephen Judy & Jim Fraser — Magnetawan, Ont. Tanya, Kristine, Johanna Address: c/o Rick Budding, Box 1188, New Hamburg, ON N0B 2G0	1955 July 29 1995 "The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'" (Gen.2:18). With great joy and thankfulness to God we like to announce the 40th wedding anniversary of our parents and grandparents GERALD and HELEN BOSCH (nee DE VRIES) We thank the Lord for His love and guidance in their lives and pray that He will continue to bless their future together. With love and congratulations, Corrie & Marinus Schryver Jo-Ann & Peter Dykstra Casey Bosch Peter & Jane Bosch John Bosch Stewart & Pauline Bosch Ann & Rick Klok Susan & Sid Wyngaarden and 14 grandchildren. Open house will be held on July 29, 1995, D.V., from 2-4 p.m., at the Second Chr. Ref. Church of Abbotsford, B.C. Address: 2164 Webster Crt., Abbotsford, BC V2S 6L7 Zuidlaren Chatham 1945 August 8 1995 Exodus 13: 21 and 22. We, ENNO and TENA ENNEMA-RONDA may witness that the Lord has been faithful and kept us for 50 years, by day and by night under His protection and under His light. We are very thankful to the Lord, the giver of Light and Life. Gen. 26B "Rehoboth." Now, we may walk with the same God, who has not changed and never will and always will be faithful. We hope to celebrate this with our children, grandchildren and great-grandchildren, Ray & Theresa Van der Sluis — Chatham Dan, Rachel & fiancé, Mary Ellen & Philip, Sarah & Dustin (Joshia, Andrea) Peter & Laura Enneson — Toronto Keira, Jean, Molly Ron & Tena Groenendaal — Oak Forest, Ill. Becky, Jason, Alicia & Nathan Address: 112-50 Sandys St., Chatham, ON N7L 4Y5	 Praising the Lord, we announce the 50th wedding anniversary of our parents GEERT and GRIETJE HOGENKAMP (nee MEIJER) on July 19, 1995. Congratulations and love from John, Gary, Randy, Stanley and their families. Address: 125 Livingstone Ave., #1, Grimsby, ON L3M 4S5	 <i>Congratulations to Geert and Grietje Hogenkamp (nee Meijer) on the occasion of their 50th wedding anniversary!</i> Anniversaries 1955 August 6 1995 Wedding text: "In all your ways acknowledge Him, and He will make your paths straight" (Prov.3:6). 40th Anniversary of WILLIAM and MYNTJE HARBERS (nee VOORNEVELD) We thank the Lord for the many years He has given you and we pray that He will continue to bless you and keep you in His care. Congratulations and love from your children and grandchildren. Willy Harbers — Nepean, Ont. Wilma & Bill Tibben — Brinston, Ont. Heidi, Marcia, Glen Alice & Hans Schuler — Chesterville, Ont. Daniel, Erin, Emily Betty & Paul Dentz — Iroquois, Ont. Sally Jane, Jenny Albert & Linda Harbers — Brinston, Ont. Robert, Andrew, Eric, James, Corrin Brian & Joy Harbers — Williamsburg, Ont. Matthew, Sherry-Lynn Home address: R.R. 2, Brinston, ON K0E 1C0 Anniversaries the Netherlands Brampton 1945 July 31 1995 We thank and praise God that we can celebrate the 50th wedding anniversary of our parents and grandparents RALPH and ELLEN VEEN (nee TER VEEN) May God continue to bless and keep you both. Love and congratulations: Gerald & Marjory Veen Kathy & Andrew, Stephanie, Eric, Amy, Michael John & Julia Vyver Ellie, Cristena, Susan Arnold & Grace Veen Danielle, Matthew, Lauren An open house will be held for our parents on Saturday, July 29, 1995, from 2-4 p.m., at Holland Chr. Homes, Harmony Hall, 7900 McLaughlin Rd. S., Brampton, Ont. Address: Mr. and Mrs. R. Veen, Holland Chr. Homes, 7900 McLaughlin Rd. S. Apt. HT612, Brampton, ON L6V 3N2
		Personal ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2	For Rent One-bedroom apartment for rent in Vineland, Ont. Fully self-contained, available immediately. Appliances/utilities included. Call (905) 562-4908.	For Rent A two-bedroom boarding apartment. Female students. Has kitchenette with microwave and fridge, sitting area, full bath, separate entrance, on bus route. Christian home, non-smoking or drinking. No laundry. Redeemer College area. \$300 per person (905) 383-8480.
Marriages OOSTWOUDER/MULDER: The children of RIE OOSTWOUDER and HENRY MULDER are pleased to announce the wedding of their parents. The celebration will be, D.V., on August 19, 1995, at 3 o'clock, in the Chr. Ref. Church of Essex, Ont. We wish them the Lord's blessing in their new life together. Future address: 240 Irwin Ave., Essex, ON N8M 2T6				

Classifieds

Obituaries	Obituaries	Miscellaneous	For Rent	Personal
"He said to me: 'It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes, will inherit all this, and I will be his God and he will be my son'" (Rev. 21:6,7). On June 29, 1995, in his 73rd year, our dear husband, father and Opa BASTIAAN BOS was called home to be with his Lord. Beloved husband of Sijma (Verrips) Bos. Dear father and Opa of: Alice & Art Nymeyer — Drayton Christina, Sarah, Anne-Marie, Johnathan John Bos — Cambridge Gerald & Hetty Bos — Cambridge Jonathan, Monica, Miriam, Joel Ed & Anita Bos — Cambridge Joshua, Justin, Peter Peter & Trudy Bos — Cambridge Maïan & John Ysinga — Cambridge Rachel, John, Emily Bas is also survived by two sisters in the Netherlands, predeceased by his first wife Aly Feddes (1959) and by one brother. The funeral service took place on July 3, 1995, with Rev. J. Julien officiating. Interment at Kirkwall Cemetery. Correspondence address: R.R. #6, Cambridge, ON N1R 5S7	"In my Father's house are many rooms — and if I go and prepare a place for you, I will come back and take you to be with me that you may also be where I am." In the early morning hours of July 7, 1995, the Lord took home His child ALBERDINA VAN GINKEL (ZOER) at the age of 64 years. Dear wife of Cor Van Ginkel. Dear mother and grandmother of: Ed & Aileen Van Ginkel Alison, Michael, Mark Nancy & Henry Kloepper Carolyn, Kirsten, Natalie, Josef Marian & Gerry Steggerda Laurie, Brian, Michelle Annette & Vince Oppedisano Bianca, Catherine, Derek, Simon Robert Van Ginkel Eric Van Ginkel & Angela Giuliano Funeral services were held on Monday, July 10, 1995, at the Willowdale Chr. Ref. Church, Willowdale, Ont., with Rev. Herman Van Niejenhuis officiating. Correspondence address: Cor Van Ginkel, 33 Charlton Blvd., North York, ON M2M 1C1	Experienced editor will help you write a family history for distribution to family and friends. She will interview, write and publish your book, or help you complete a "work-in-progress." Some marketing services available, if author wishes to reach general audience. Dutch spoken fluently. Phone (905) 988-6174 any time.	BERGENTHEIM TE HUUR VOOR VAKANTIE: Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergen-theim, Overijssel (ongeveer 12 km van Ommen). Voor volledige informatie bel of schrijf naar: J. Snijders 651-4 Ave. E. Brooks, AB T1R 0H4 Phone: (403) 362-4052 or (403) 362-2653	WHY NOT? The Christian Marriage Contact Service assists men and women in the USA and Canada who would like to marry or remarry. Why not write to us at C.M.C.S.? Enclose \$5.00 for our information package. P.O. Box 93090 Burlington, Ontario, Canada L7M 4A3 <i>More male members are encouraged to apply.</i>
Our Lord took unto Himself ERIC KORT who died on July 1, 1995, in St. Joseph's Hospital, Hamilton, Ont. Eric was in his 41st year. Of comfort is the word in John 10: I am the good shepherd; I know my sheep, and my sheep know me. Eric was a beloved husband to Helen (De Jong). Loving father of Chris, David and Shawna. Dear son of Simon and Bep Kort. Brother of Robert, Paul and Mary Kort. He was a dear son-in-law of Gertrude and John De Jong. Dear brother-in-law of Joanne and Robert De Jonge, Steve De Jong, Tom De Jong, Sandra and Bill Haan and Sharon and Steve Stafford. Many nieces and nephews. Funeral services took place on Tuesday, July 4, 1995, in the Fruitland Chr. Ref. Church and Chapel Hill Gardens, Stoney Creek, Ont.	Church News Christian Reformed Church Classis meeting: — Classis B.C. North-West will meet in regular session on Sept. 19 and 20, 1995, in the Mundy Park Christian Fellowship Church, 2600 Austin Ave., Coquitlam, B.C. (telephone: 937-3722). All agenda materials must reach Rev. Peter Brouwer, Stated Clerk, by July 28 (#12, 7955 122nd St., Surrey, BC V3W 4T4). Faxes can be sent — by way of exception because they don't copy very well — to Peter Brouwer at his phone/fax number: (604) 594-4025.	Teachers AYLMER, Ont.: Immanuel Chr. School invites applications for a combination music and Grade 3 position. All interested persons are invited to send a letter of application and resume to: Marianne Vangoor, Principal Immanuel Chr. School 75 Caverly Rd. Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) (519) 765-1203 (home)	For Rent: East London, Ont., large new two-bedroom basement apartment. \$575 per month. Available September 1, 1995. Contact Henry and Yvonne Lammers (519) 451-7306. Basement apartment for rent in North-west London, Ont. Large bedroom, own bathroom and kitchen facilities and shared laundry. Great for college student. Will take working young adult as well. Near bus route. For info.: call (519) 641-6194.	Bed & Breakfast BB & B - ORILLIA Your hosts: Henk & Eva Kruijff When in the Huronia area, come and stay with us for a night or two. We offer clean rooms, Dutch hospitality and a good home-cooked breakfast. We also specialize in serving guests requiring transportation. For reservations or information, call or write: Best Bed & Breakfast 261 Nottawasaga Street Orillia, ON L3V 3K5 Phone: (705) 326-4274
Apartment Wanted Apartment needed for September for female recent university graduate moving to St. Catharines, Ont. Apartment in house or small building is desirable. If you know of such a place please call Wendy Bulthuis, Hamilton, Ont., at (905) 389-2012. Thanks.	Personal Born-again Christian, professional businessman, long term member of CRC family, never married, non-smoker, with biblical family values (attractive brown skin, Canadian, 37), seeking female friend with similar beliefs and values to spend quality time with (some Dutch knowledge is preferred as I'm planning to travel to Holland in 1996), under age 34. Please write to: Tony, 7030 Copenhagen Rd., Unit #57, Mississauga, ON L5N 2P3; Tel. (905) 812-1238. (Please pass this information on.)	SURREY, B.C.: Fraser Valley Chr. High School, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, has positions open in the fields of English/Bible and Math for the 1995/96 school year. Applicants should send resumes to: Mr. Al Boerema, Principal Fraser Valley Chr. High School 15353-92 Avenue Surrey, BC V3R 1C3 Phone: (604) 581-1033	Job Opportunities Job Opportunities DIRECTOR OF YOUTH MINISTRIES The Maranatha Chr. Ref. Church of Woodstock, Ont., is seeking a YOUTH DIRECTOR, who can lead, teach, recruit, motivate and coach and whose task it will be to lead our young people to an acknowledgement of Jesus Christ as their Lord and Savior. For further information contact: Mr. Harry Klingenberg, chairperson of search committee, 232 Bowerhill Road, Woodstock, ON N4S 2N4. Phone: (519) 539-1326.	Job Opportunities Stewardship Officer We seek a financial planning/gift planning advisor to the Christian community. Post-secondary degree and related experience preferred. Christian commitment, personal stewardly lifestyle, good inter-personal and public speaking skills are required. 3/4 time Sept.-May. Possibly full-time after. Office Manager This position requires superior organizational and management skills as well as computer literacy. We are looking for a take-charge person who can work independently. Half-time to evolve to full-time. For detailed position description or explanation, call or fax, in confidence, to: Christian Stewardship Services #210-455 Spadina Ave., Toronto, ON M5S 2G8 Call: 1-800-267-8890 or Fax: 1-416-977-4611

Classifieds

Bed & Breakfast	For Sale	For Sale	Obituaries	Anniversaries
Bed & Breakfast While in Thunder Bay or travelling through, stay at Woody Nook B&B. New home, nice rooms and a classic touch with the Dutch. Cor & Tina Janssens (807) 473-9654	Searching for a Youth Pastor? Evaluating candidates to fit your church's needs can frustrate the best of committees. Now there is a guide to help congregations and candidates find the best match for a pastoral staff position. Calling a Youth Pastor consists of suggestions gathered from interviews with ten youth pastors — men and women, ordained and unordained, from a variety of locations in the U.S. and Canada. Their insights provide helpful information for churches who are hiring or considering hiring additional staff members for ministry with children, youth, and young adults. Aspiring youth workers will also find practical advice that will help them prepare for a job interview. <i>The booklet includes:</i> * a congregational checklist * youth pastor qualifications * questions for search committees to ask candidates * questions for candidates to ask search committees This practical "hands-on" booklet was written by the Synodical Youth-Ministries Committee, a denominational committee which exists to call attention to youth ministries in local Christian Reformed churches. #1700-3570B, \$3.95 US/\$5.35 Cdn. To order, call: CRC PUBLICATIONS 1-800-333-8300 US 1-800-263-4252 CAN	GEERTRUIDA WILLEMINA STRONKS (ORMEL) passed away on Sunday, July 9, 1995, at the age of 86 years. Mrs. Stronks was predeceased by her husband, Gerrit Hendrik Stronks, in March of 1994. She is survived by her loving children: John & Irene Stronks — Calgary Dick & Ina Stronks — Picture Butte Ben & Sandra Stronks — Iron Springs Alice & Henk Brouwer — Picture Butte Diny & Roelof Scholten — Picture Butte Henk & Rose Stronks — Picture Butte Willemien & Henry Slomp — Picture Butte Anne & Garry Withage — Picture Butte Bill & Alina Stronks — Iron Springs Joanne & Doug Montgomery — Calgary MaryAnne & John — Smithers 50 grandchildren, 27 great-grandchildren, five sisters, one brother and two sisters-in-law in the Netherlands. Funeral services were held in the Chr. Ref. Church of Iron Springs on Wednesday, July 12, 1995, and the burial took place in the Hunsville Cemetery, Iron Springs. Pastor Henry Vanderbeek officiated. Correspondence address: Henry and Willemien Slomp, Box 65, Picture Butte, AB T0K 1V0	Hollandseveld Smithville Drenthe Ont. 1930 August 3 1995 We want to bring all praise and glory to our God who through His goodness and mercy gave our parents JAN and ALEIDA KROEZEN (nee SCHOLING) 65 years of married life. God has spared them for each other and us through many difficult times. But when we are in the valley, or on the mountain top, God is always there. Never to leave us or forsake us. He is love. Mom and Dad requested no celebration, only thanks to God. We love you Mom and Dad. We praise God with and for you always. Margareth & Arie Van Helden — Smithville, Ont. John & Jane Kroezen — Kentville, N.S. Gary Kroezen — Hepworth, Ont. Libby Kroezen — St. Catharines, Ont. Love from your 19 grandchildren and 30 great-grandchildren. Address: 32 Wade Rd., Gen. Del., Smithville, ON L0R 2A0	

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To all Christian Courier subscribers and advertisers:

The Christian Courier office will be closed for vacation from July 24 thru August 7. Our office will re-open Tuesday August 8.

Advertising deadlines are as follows:

Issue dated:	Advertising deadline (4 p.m.):
July 14	July 5
July 28	July 12
August 18	August 9
August 25	August 16

Only four issues will be published during July and August:
July 14, 28,
August 18 and 25

Vacation 1995

Your co-operation is appreciated. We wish you all a relaxing holiday.
Stan de Jong, Manager

Christian Courier will not publish July 7, 21, August 4 and 11

Classifieds

Miscellaneous	Miscellaneous	Job Opportunities	Job Opportunities	Real Estate
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Real Estate

Remember!

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For more information
see our announcement on page 17...

Hollands of Engels

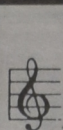


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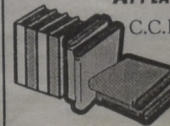
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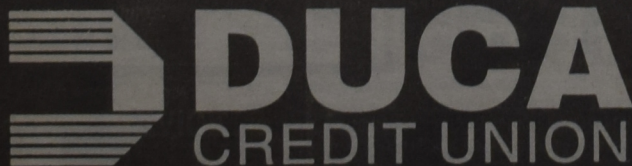


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Classifieds/Events

Miscellaneous	For Sale	For Sale	Events	Events
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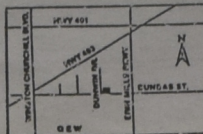
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Summerland-CHOR..... 8:00 am 1450
Vancouver-CJVB..... 7:00 am 1470
Vancouver-(fm)..... 7:00 am 103.3
Vernon-CJIB..... 9:30pm 940

ALBERTA

Brooks-CKBR..... 8:00am 1340
Edson-CJYR..... 10:00am 970
Ft. McMurray-CJOK..... 8:30 am 1230
High River-CHRB..... 6:30am 1280
St. Albert-CHMG..... 8:00 am 1200

SASKATCHEWAN

Estevan-CJBL..... 8:00am 1280
Weyburn-CFSL..... 8:00am 1190

MANITOBA

Altona-CFAM..... 9:30am 950
Steinbach-CHSM..... 9:30am 1250
Winnipeg-CKJS..... 9:15am 810

ONTARIO

Atikokan-CFAK..... 9:30am 1240

Burlington-CING (fm) 8:00am 107.9
Chatham-CFCO..... 6:00 am 630
Fort Frances-CFDB 9:30 am 640
Guelph-CJOY..... 10:00pm 1460
Hamilton-CHAM..... 7:30am 820
Kapuskasing-CKAP..... 9:00am 580
Kingston-WLKC..... 7:30 a.m. 100.7
Newmarket-CKDX..... 9:00 am 1480
Oshawa-CKAR..... 8:00am 1350
Owen Sound-CFOS..... 10:30am 560
Pembroke-CHVR..... 10:00am 1350
St. Catharines-CKTB..... 7:30pm 610
Samia-CHOK..... 7:30am 1070
Stratford-CJCS..... 8:45am 1240
Windsor-CKLW..... 8:30am 580
Wingham-CKNX..... 10:30am 920
Woodstock-CKDK (fm) ... 8:00am 102.3

NEW BRUNSWICK

Newcastle-CFAN..... 9:00am 790
Saint John-CHSJ..... 9:30am 700

PRINCE EDWARD ISLAND

Charlottetown-CFCY... 7:00am 630

QUEBEC

Montreal-CFQR (fm)..... 7:30am 92.5

NOVA SCOTIA

Digby-CKDY..... 6:00am 1420
Kentville-CKEN..... 8:30am 1490
Middleton-CKAD..... 8:30am 1350
New Glasgow-CKEC..... 7:30am 1320
Sydney-CJCB..... 8:00am 1270
Weymouth-CKDY..... 8:30am 103.1
Windsor-CFAB..... 8:30am 1450

FRENCH RADIO: Perspectives Réformées

ONTARIO

Cornwall-CFXX..... 9:30am 1170
Timmins-CRCL..... 9:30am 620

QUEBEC

Montreal-CHRS..... 8:00am 1090
Valleyfield-CFLV..... 8:45am 1370

TELEVISION: Faith 20-TV

(Monday to Friday)

Ontario..... 5:30am
on the Global TV Network
Check your local listings for cable outlets airing Faith 20.

Vision-TV (every Saturday)

British Columbia..... 4:00 & 7:00pm
Alberta..... 5:00 & 8:00pm
Sask. & Manitoba..... 6:00 & 9:00pm
Ontario & Quebec..... 7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I. 8:00 & 11:00pm



**THE
BACK TO GOD
HOUR**

P.O. Box 5070, Burlington, ON
L7R 3Y8 (905) 336-2920

Calendar of Events

Aug. 4-7 "ICS Ontario Family Conference," featuring Elaine Storkey (Christian Impact, London, England) and others, at HDCHS, Ancaster, Ont. Info.: (416) 979-2331.

Aug. 16 Ligonier Ministries of Canada presents "Spirit Wars," in Guelph, Ont., with Dr. Peter Jones, of California's Westminster Theological Seminary. Call 1-800-563-3529 to register.

Aug. 16-19 "The Arts, Community and Cultural Democracy," a Calvin College, Grand Rapids, Mich., -hosted conference. Keynote speaker: Calvin Seerveld and Nicholas Wolterstorff. Sponsored by Calvin, Dordt, ICS and Free University. Info.: (616) 957-6488.

Aug. 17 "Senior Citizens' Day," at Lakewood Christian Campground, Forest/Camlachie, Ont. Coffee at 10 a.m. Speaker: Rev. Harry A. Vander Windt. Bring your own lunch and lawnchairs.

Aug. 18-19 Ligonier Ministries of Canada presents "Upon This Rock," in North York, Ont., with R.C. Sproul, Peter Jones and David Wells. Call 1-800-563-3529 to register.

Aug. 19 25th Anniversary reunion, Beacon Chr. High School, St. Catharines, Ont. For info. phone Fran Versluis-Koole at (905) 934-5761 or fax (905) 937-1130.

Aug. 26 Banquet to mark the occasion of the retirement of Pastor John Koole, who has completed 25 years of ministry in the CRC. Social at 6 p.m., followed by dinner at 7 p.m., in the John Knox Chr. School, Woodstock, Ont. Pastor Koole will preach his farewell service at 10 a.m., Sunday, Aug. 27, in the Ingersoll CRC. Info.: (519) 475-4627 or 485-3271.

Aug. 27 Dutch worship service, led by Rev. Jerry J. Hoytema, 3 p.m., CRC, Ancaster, Ont.

Sept. 19-24 Ligonier Ministries of Canada presents "Upon This Rock," in Charlottetown, PEI, Sydney, N.S., and Moncton, N.B., with Rev. Eric Alexander (Glasgow, Scotland). Call 1-800-563-3529 to register.

Oct. 21 Diaconal Ministries-sponsored special day of training/encouragement for deacons and caregivers at John Knox Chr. School, Brampton, Ont. Theme: "Deacons: The Link." Over 30 workshops to choose from, including two all-day sessions on aging and stewardship. Everyone welcome!

Nov. 3 "Christian Festival Concert" by the OCMA choirs and brass, directed by Leendert Kooij at 8 p.m., Roy Thomson Hall, Toronto, Ont. Participating are Andre Knevel and Dirk Out (organ and piano), Maja Roodveldt (soprano), the concert band "Euphonia," and the "Kooij Sisters." Tickets and info.: (416) 636-9779.

AUGUST 17, 1995 SENIOR CITIZENS' DAY

at Lakewood Christian Campgrounds, Forest, Ont.
Coffee at 10 a.m.

Speaker: Rev. Harry A. Vander Windt.
Bring your own lunch and lawnchairs!

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News

Canadian CRC's 'contact committee' seeks input on policies re: homosexuals

Cindy Bruin

BURLINGTON, Ont. — The Committee for Contact with the Government (CCG) which is part of the Council of Chr. Ref. Churches in Canada has initiated a discussion project that it hopes will enable the CRC to speak to government about public policy dealing with homosexual persons.

In a letter to Canadian Christian Reformed pastors and councils, Reinder Klein, research and communications associate for CCG, notes that "our denomination does not have a clearly articulated, synodically approved position" on the issue of public policy relating to homosexuals.

Church shouldn't be silent

Therefore, the CCG is distributing a discussion paper to all Canadian CRCs in order to solicit response and input before developing new positions.

The CCG discussion paper states that "the church must deal with [the issue of homosexual rights and benefits] in order to offer scriptural counsel to our nation's lawmakers." While recognizing that "several of the matters raised in this paper may be contentious," the CCG paper suggests that churches "may work together to see how our biblical focus on Christian morality and public justice speaks to our current discussion."

All are entitled

CCG highlights three areas of public legislation regarding rights and benefits of homosexual persons. The first, Bill C-41, addresses so-called "hate-crimes." That bill has been passed into law by the federal Liberal government. The second two broad areas noted include human rights legislation and same-sex benefits.

The discussion paper presents questions for the churches to consider. In its discussion of human rights legislation, the committee notes that "on the one hand, Reformed Christians are prepared to insist that people who do not practise a Christian morality — e.g., those living in same-sex relationships — do not on that account forfeit

their human and civil rights." But the committee also notes that "the government's responsibility to provide justice to its people includes the limiting of those freedoms that are harmful to the society or that conflict with the freedoms of others."

The paper then asks for responses to questions about how those rights and protections may be balanced with a view to "public justice for all citizens."

The discussion paper concludes with a prayer that "we may bring a strong, righteous and caring witness to our governments."

Several CRC members have already responded to CCG, particularly with regard to Bill C-41. CCG wrote the government in support of C-41 because the committee feels it moves in a helpful direction in criminal justice reform, incorporating

sentencing guidelines which CCG and other Christian groups have in the past urged on the government.

Critical input

But the church members' responses criticized the committee for not speaking strongly against the conclusion of "sexual orientation" in the hate-crime section of the bill.

The strong opinions within the church body on this aspect of the legislation may point to even more vigorous discussion ahead when general human rights legislation is considered.

The CCG is requesting that churches and social justice committees submit their responses to the discussion paper by September 1.

The CCG "Discussion Paper on Public Policy, with Respect to Homosexual Persons" is printed in the November 1995 *Agenda* of Council of Christian Reformed Churches in Canada. Interested parties may also receive a copy and may submit responses by writing the Committee for Contact with the Government, P.O. Box 5070, Burlington, ON L7R 3Y8.

Thinkbit

"They [business people and political movers] envy the church's ability to sell nothing for something, and, miracle of miracles, pay no taxes on it."

From: *God's Dominion* by Ron Graham

A challenge before he turns 60



Arie de Jong (l) with Neil de Bree

CALGARY, Alta. — Is there a better way to celebrate your retirement than to cycle across Canada? Arie de Jong, who retired as a Shell Canada pension administrator at age 59, didn't think so. According to his wife, Marie, Arie wanted to do this before he turns 60 in December. De Jong set out from Vancouver on May 22 with Neil de Bree, a fellow Calgarian, and the two arrived in Calgary on May 29. That was all the time de Bree could set aside. From there on de Jong was on his own. He left Calgary three days later and arrived in Ottawa on July 1, in time for the Canada Day celebrations. De Jong, who averages 148 km a day, talked to us from Charlottetown on July 13. He calls his trip "an incredible experience." Other than having to replace his rear wheel, which broke under the pressure of his luggage, de Jong could not recall any mishaps. De Jong feels that his trip has greatly enhanced his love for Canada. "Everything is beautiful," he says. He hopes to arrive in St. John's, Newfoundland, on July 24 or 25. And after spending a day in St. John's, he plans to comfortably ride a bus back to Calgary.

News Digest

Canadians work longer to pay tax bill

VANCOUVER — The average Canadian's tax burden is 46 per cent of income, says the Fraser Institute, a conservative independent Canadian research institute. Total taxes of the average family rose by \$859 over their year-ago level. The total includes not only income tax, but sales, liquor, tobacco, amusement and other excise taxes, social security, pension, medical and hospital taxes, import duties, profits taxes, natural resource levies and some miscellaneous taxes.

The Institute also calculates what it calls Tax Freedom Day — "effectively, the day when the average Canadian family starts working for itself." Since 1961, Canada's Tax Freedom Day has advanced 46 days.

Tax Freedom Day falls on a different day in the provinces according to the extent of the provincial tax burden. The earliest Tax Freedom Day falls on May 18 in Nova Scotia; the latest date is in Saskatchewan, July 2.

Denying welfare aid increases abortion rate

TRENTON, N.J. (EP) — The abortion rate among welfare mothers in New Jersey increased slightly after the state began to deny extra benefits to women who have more children while on welfare, according to state officials. Human Services Commissioner William Waldman said a preliminary analysis found a "slight increase" in the abortion rate and a "fairly significant decrease" in the birth rate to women on welfare, but added that it was too soon to draw conclusions. The abortion rate climbed from 9.42 per 1,000 women on welfare to 9.78 per 1,000 women, while births dropped by 11 per cent.

The National Right to Life Committee said the data "underscores our concern that denying aid for children born to mothers on welfare and denying aid for children born to teenagers will lead to an increase in the number of babies killed by abortion."